THE MADRAS
Christian College Magazine.

VOL. XXX. AUGUST, 1912. No. 2

SECRETS OF SUCCESS.*

Then the King said unto me, "For what dost thou make request?" So I prayed to the God of Heaven. And I said unto the King: "If it please the King, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. Neh. ii: 4, 5.

I WISH to speak to you of the secrets of a truly successful life, and I draw them from the record of Nehemiah, one of those noble souls raised up by God to do a great work for his nation when it was in trouble.

Not a few here to-night have recently come to this city for the first time, and are standing on the threshold of a new life with all the hopes and fears and young ambitions natural to such a time. Can we find anything to help such in the story of this young courtier who first meets us in the palace of the Persian King? For the sake of clearness I will sketch as briefly as may be, his life and the circumstances in which he did his work.

The period in the history of Israel to which the story takes us is that miserable century of defeated hope which followed the return from the exile, say about 540 to 440 B. C. A considerable body of Israelites set free by the edicts of Cyrus had sung their way across the desert from Babylon to Jerusalem. They had come with hope and triumph. "When the Lord turned again the captivity of Zion we were like them that dream. Then was our mouth filled with laughter and our tongue with singing." They had rebuilt their glorious temple, and attempted to reconstruct their national life. But internal jealousies, bitter exclusiveness, opposition from hostile tribes and failure of harvests had

* A Sermon preached in College Church.

eaten the heart out of the people, and so the century after the first jubilant band had entered Jerusalem found them a broken-spirited feeble folk, with their ideals almost dead, their purposes irresolute, and their national consciousness further away than when they lived as exiles in a foreign land. At this time came Ezra with the zeal of a prophet rather than of a statesman. He did a great work, but it had to be done among a helpless and dispirited people, and another hand was needed to combine with his to lift the nation to more strenuous efforts. In such a crisis Nehemiah appears on the scene. He was the holder of an important post in the palace at Susa, the winter residence of the Persian King. Like his older contemporary Ezra, in zeal, "in his active spirit of enterprise, in the piety of his life, he differed widely from him in position and calling." He was neither priest nor prophet but a young Government servant at the Persian Court. But, as we see so often, God calls very different types of men for the accomplishment of His work, and the statesman and the general have their place no less than the prophet in the bringing in of the Kingdom.

Jerusalem lay half built, the building stopped by the Persian Governor; the walls partially built, but broken down by neighbouring hostile tribes. The tale of their unhappy plight reached Nehemiah in his distant home. For four months, from December to April, he brooded and prayed, and then with his purpose clear before him he approached the Persian King, obtained leave of absence, and with a few followers and armed with powers he swept to Jerusalem. Three days later in the darkness of the night, sometimes on horseback, sometimes on foot, he made the entire circuit of the broken fortifications, and without a day's delay he summoned the citizens and announced his plans to build again the walls of the city.

The populace became fired with his enthusiasm. He divided them into bands, one set to build, the other to guard them against the bitterly hostile tribes that watched with eager eyes the movements of their rival city. He left nothing to chance. The builders as they worked had their weapons by their side, and were ready for every emergency. Into all the sordid history of treachery and subterfuge of open and secret opposition, I will not enter, but it was enough to quench the ardour of the

most courageous; yet through it all Nehemiah preserved the same unwearying watchfulness and energy, and after much weariness, and many vicissitudes, he had at length the joy of seeing the fortifications complete. This was but the beginning of his labours. He proceeded to wage war against political, social and religious corruption, and though hindered by constant prejudice and vested interests, he succeeded at length in bringing order out of chaos, in creating new aspirations, and in establishing a new obedience to the law. "The people of Israel" says Ewald, "could now gradually raise its head among the nations, crowned once more with honour and with pride, and step by step, it ripened to a new and mightier race." Through all the years of turmoil Nehemiah, it would seem, preserved the same indomitable courage, the same unchanging personal piety, the same zeal for God and for the temple, and for the welfare of the people.

Such, in brief, is the story. It presents to us a character that is simplicity itself. There are no problems and no subtleties in it, and it stands forth on the page of history with wonderful distinctness.

What lessons naturally suggest themselves as we reflect on such a life?

I. If we are to accomplish anything worth doing, the first requisite is the conviction *that the work needs to be done*; that unless it is done there will be a loss to the world and to God. Can you imagine Mazzini and Garibaldi ever coming within sight of their great triumph, but for the conviction that the salvation of Italy hung upon their efforts. Booker T. Washington, once a slave Negro boy, and now one of the great names of America, saw that if the Negro race was to be redeemed from poverty and degradation, it must be through the agency of a wise, industrial education, and he began the work which has now grown into the great institution at Tuskejee, which is sending its influence through the entire Negro race of America. William Booth, working in the slums of London, became possessed with the conviction that if the sunk and the degraded were to be rescued for God and good citizenship, a new agency must be formed and he created the Salvation Army. Dr. F. E. Clerk saw that the young people were drifting from the church, and were being lost to Christ and Christian influence, and

he founded the Young Peoples' Society of Christian Endeavour. To come nearer home, seventy-five years ago John Anderson arrived in Madras with the conviction that the greatest need of India was an education penetrated with the teaching and spirit of the Lord Jesus Christ and he became the pioneer in this city of the great missionary education movement.

These are illustrations on the higher planes of life of men who have seen a great vision and have consecrated their lives to the realisation of a great ideal. But the very largeness of their ideal may seem to remove them from the ordinary and commonplace lives of most of us. Yes, but we must remember that these great souls could never have accomplished their great tasks but for the fact that hundreds and thousands of unknown men and women became fired with the same convictions, and gave their lives to realise the same ideal. God does not ask each of us to discover a new task and lead a new movement. Even Nehemiah made no new discovery. He threw himself into an old cause, a failing cause, one that seemed to be played out; but he brought into this old cause a passionate conviction that the work needed to be done. It is the lack of conviction that is the chief cause of feeble and resultless work. "If you look for curves you will see curves, if you look for angles you will see angles," said a man of experience to Ruskin. It was a sad remark, for behind it lay the cynical reflection that convictions are largely the creation of the fancy. It is this lack of conviction that makes a life so profitless. Take it, for example, in the sphere of spiritual work. If you do not feel with all your heart that the biggest need of India is the need of Christ, your work for this end, however many hours you may spend on it, will be half-hearted and largely fruitless. Or look at it in the sphere of personal life, and here we touch us all. If you have lost your sense of the evil of sin, and have come to believe that a decent approximation to the conventional standards is enough, you will never grow into that purity of heart and vision without which no man sees the face of God. Half the battle is won when the conviction lays hold of us that something lies ahead which must be done,—within us or without us,—it must be done if the cause is to triumph. *Delenda est Carthago.* Carthage must be destroyed. And Cato's voice became Carthage's doom.

II. The second thought is that *no great task can be accomplished without renunciation.* Carlyle says that it is only with renunciation that life, properly speaking, can be said to begin. The contrast between Nehemiah, in the 'silken ease' of the palace at Susa, and Nehemiah stumbling across the rubbish heaps in the darkness of the night at Jerusalem is sufficiently impressive. But still more impressive—for romance is always an element in the early days of an undertaking—still more impressive though less dramatic is the picture of Nehemiah after months and years of toil, patiently bearing opposition and insane jealousies, fighting strenuously against the foe within the walls and the foe without. There lies the true test of a man. If God's work is to be done, and done well, it means toil; it means patient endurance; it means sacrifice. I do not say that there is not also joy. But it means all these, and sometimes we are not prepared to pay the price. "Life is so precious" to God, "and character so grand, that He deems them worthy of the sharpest sacrifices." When Jesus was confronted with aspirants who, in a half-hearted dilettante fashion, desired to be His followers, He reminded them that, it meant farewell to many things. To one it meant the loss of possessions, to another family joys, to another easy circumstances; but to all it meant renunciation. The student who seeks distinction in the higher walks of learning must leave his home and the comforts of family life and lead laborious days to gain it. The business man if he aims at more than moderate success must sacrifice ease and self-indulgence and live a life of toil. The lawyer, the official, the tradesman, the labourer in the field, each knows in his own way the burden of toil. And it is not otherwise with work in the more spiritual spheres. It is God's law. Nothing for nothing. Are we prepared to pay the price? Or are we content to be idlers in God's vineyard? It is worth the sacrifice. Are we prepared to sell all we have and buy the pearl of great price? God calls for us. He needs us. Why stand ye here idle in the market place? Find out the young lives that are falling a prey to temptation, and bring them back to goodness. Search out the souls that are lonely and hungering for sympathy and friendship; and help them to feel that they have in you a brother. Remember, Christ's love can become real to them

only as they see it shining through you. Yes, it means renunciation; and yet let us not dwell over much on this aspect of it, on our sufferings, for in truth our renunciation is in general not much to be proud of. If we wish a healthy corrective, let us think of David Livingstone in the wilds of Central Africa, and recall the last scene of all: the servants stealing into the hut in the grey dawn of a drizzling day, and finding there their dead master kneeling by his bed with his face buried in his hands on the pillow. There we have a picture of a life given for a great cause. "I know," he said, "that I shall be cut off in that country which is now open. Do not let it be shut again." And to-day thousands upon thousands know the blessedness of Christian fellowship because Livingstone renounced all for the sake of Africa. Carlyle was right, was he not? Life properly speaking begins with renunciation.

III. And then out of this story of Nehemiah comes another lesson. The kneeling figure of the old man in the African hut suggests it. It is that a life that is to be truly lived must be a life lived in fellowship with God. Let us grant that a great conviction has laid hold of us, and that we are ready to live the most strenuous of self-denying lives to attain it. Is that all that is needed? Read again the history of Nehemiah, and you will find that he lived much in prayer; and we do not need long contemplation to discover that here lay the source, I do not say of his unfailing energy and indomitable courage, for many irreligious men have these, but of that high-souled purposefulness and loftiness of character that accompanied these. You have often watched, as I have with undiminishing wonder, the trees around us, preserving their marvellous fresh green foliage through the long, hot, parching months from January to June. You have seen them shed the old leaves and come forth in new beauty, and yet no drop of rain has fallen to give the needful moisture. How do you account for it? It is simply that their roots go deep down and touch sources of supply in the subsoil, unseen by and unknown to us.

Some of you may have known a man who has lived a solitary life out in the district thousands of miles from wife and children, with endless worries to try him, who yet preserved an unfailing cheerfulness and equanimity. How do you explain it?

His weekly home mail might tell us. The roots of our life go down into strata hidden from our fellows, and the life that is most truly and most richly lived is a life hid with Christ in God.

Let us change the figure and come back to the text, for the story of Nehemiah is at once a history and a parable. Every true life is a building and a fight. "Everyone with one of his hands wrought in the work, and with the other hand held a weapon." The sword and the trowel—the emblems of life. We are building, but what kind of building? Will the walls stand an assault? Will they stand the day of storm when the winds blow and the rains beat upon them? What about the foundation? Listen to the apostle: "As a wise master builder I have laid the foundation. . . . Other foundation can no man lay than that which is laid, which is Jesus Christ." There it is. We are building. We cannot but build, but the life that will stand in the day of testing is that which rests on that old foundation. And we are fighting. We cannot but fight. But are we fighting as Paul fought? "I have fought a good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Behind, beneath all our striving lies this life of fellowship with God in Christ, and this life can live only in the atmosphere of prayer.

"There is but one supreme aim" says a good man "the attainment of which means success. It is God." "There is but one life-purpose worth achieving. It is God."

G. PITTENDRIGH.

A SCOTTISH CAPPING DAY.

It was while I was staying with Principal Miller in Bridge of Allan that I received an invitation from the Senatus Academicus of Edinburgh University to attend the Graduation ceremony of Friday, the 7th of July, 1911. I was asked to meet the Honorary Graduates and to accompany them to the platform of the M'Ewan Hall. I attended in my Madras University Fellow's gown. In the robing room I met Sir Andrew Fraser, late Lieutenant-Governor of Bengal, Dr. Kelman, the famous preacher, Principal Sir William Turner, Professor W. P. Paterson and several others who spoke kind words to me. At the appointed time we marched in procession to the platform and were received by the audience standing. The hall, a noble structure, named after the donor who spent twelve lakhs of rupees upon it, was in every way worthy of the occasion. The area of the hall and the galleries were filled with students and spectators numbering nearly 2,500. The academic robes and the dresses of the ladies made the scene brilliant. It was interesting to an Indian used to oriental assemblies where the bright and variegated colours of the East are seen side by side with the simple and subdued beauty of those of the West.

The proceedings were carried through in a manner befitting an occasion, when honorary degrees were to be conferred on a number of persons well-known in various branches of learning and science. The ceremony proper began after prayer, when the Vice-Chancellor, Principal Sir William Turner, K.C.B., who presided on the occasion, called upon Professor W. P. Paterson to present the candidates for the degree of Doctor of Divinity. The Professor, as he introduced one candidate after another, presented the claims of each to the honor in a short speech. His rich resonant voice was heard throughout the hall. These short speeches made during the presentations were like those of the ancient Madura University and were clothed in language eloquent and elevating. . For instance, Dr. Paterson in presenting the Rev. R. S. Simpson, Minister of the United Free High Church, Edinburgh, for the degree spoke as follows: "A man who has consecrated signal gifts of intellect to the highest ideals of the Christian Ministry, the leader of a congregation

which fills a necessitous quarter of Old Edinburgh with uplifting agencies and works of mercy, remembered by his fellow-students for a quality of thought and speech in which, as in his character, strength and beauty met together, and to-day revered in all our churches as an embodiment of the highest forces that make for Christian unity, Mr. Simpson has been marked out by a general tribute of respect and affection as eminently worthy of a place on the roll of honour of the University of Edinburgh."

The recipients of the honorary degree of Doctor of Laws were mostly men well-known in the literary and scientific world. They included the Hon'ble John Abercromby, author of many works on archaeology and other subjects, Dr. T. S. Clouston, a distinguished physician and author of valuable medical books, Mr. F. W. Dyson, the Astronomer Royal, Lord Justice Fletcher Moulton and Professor Oman of Oxford, well known for his valuable writings on History. The Maharajah Scindia of Gwalior was also presented with the degree. In introducing him Professor Mackintosh, Dean of the Faculty of Law, gave expression to some worthy sentiments pleasing to an Indian ear. Speaking of the Maharajah, he said: "A keen soldier, he maintains a large force of all arms in full efficiency ready at any moment for Imperial service, and no finer sight can be seen at an Indian parade than the Maharajah sweeping past at full gallop at the head of his famous Maharatta Cavalry. . . To these princely ideals. . . the University which has a very real stake in the well-being of India, desires to testify its homage; and I therefore bespeak a cordial welcome for our latest graduate when you, Sir, have duly performed the inaugural rite." Speaking of the Oxford Professor of History, Professor Mackintosh said: "Oxford, however, has no monopoly of his gifts; he has won the ear of that wider constituency so often wooed in vain—the intelligent general reader. His literary output is astonishing in its bulk and range, for it is his creed that the competent man should write and not court the easy infallibility of silence. All periods and all styles from school manual to minute monograph are represented in his work, for he has the large vision which sees the essential unity and continuity of all history. His power of lucid narrative and his gift of picturesque detail are seen

perhaps at their best in telling the dramatic episodes of the Great Rebellion and the Wars of the Roses, a period admirably handled in a volume contributed to the Political History of England. . . . The Oxford History School began as a School of Law and History; what then could be more appropriate than to make this distinguished member of it a *doctor legum!*"

As the several recipients were capped by the Vice-Chancellor, they were cheered by the audience, and the Maharajah Scindia was singled out for special applause

Besides the Honorary Degrees, the Degrees of Master of Arts, Doctor of Letters, Doctor of Philosophy and Doctor of Science were conferred upon a number of persons. about one hundred and fifty in all, who, after the close of the proceedings, ascended the platform in turn, and received the right hand of fellowship from the Principal and the Professors. Professor Pringle Pattison then addressed the graduates. He told the new recipients of academic honours that they were all admitted that day to the great body of the graduates who constituted the University of Edinburgh and who had carried her name and fame into the farthest parts of the earth; he said the true life of a university was in her children and by the ceremony that day the university stamped them as her own. Then he touched upon the old M. A. curriculum, which, taking all the circumstances into consideration, was about the best that could be devised as a foundation for general culture. He congratulated himself on having gone through the old course which was fixed by the wisdom of many generations. But there was the ever-increasing range and variety of human knowledge and interest to be taken into consideration. He observed that the modern languages of Europe with the heritage of culture which they represented demanded a place beside the ancient classical tongues. The great scientific advance of the nineteenth century also demanded attention; and he concluded with a plea for the study of philosophy which was one of the greatest traditions of the Scottish Universities, and in support quoted the following from Berkeley: "Whatever the world thinks, he who has not much meditated upon God, the human mind, and the *summum bonum* may possibly make a thriving earth-worm, but will most indubitably make a sorry patriot and a sorry statesman."

The subject of the address was perhaps not of much interest to the audience. Many of them attended the ceremony to witness the spectacular part of it. Else, I cannot understand why the student portion of the audience constantly interrupted the speaker and showed an impatience which to me was inexplicable. More than once the principal interfered. The manner of these interruptions consisted in ordinary hand-clapping, singing, and even witty remarks which caused general laughter. This was a strange experience to me. We in India are not used to these ways. Elderly men do not seem to take a serious view of doings of the kind; and these I am told are common occurrences at such assemblies and are even taken in good part by the elders. And it must be said to the credit of British youths that their remarks on such occasions are never rude, and even their actions are simply those born of stout hearts, frank natures and straightforward dispositions for which these young men are everywhere known.

While I was sitting on the platform of the M'Ewan Hall, surrounded by a distinguished company and listening to the address, not as a stranger but as one who had some sort of relationship with the University, I thought all the time of Carlyle and his rectorial address. The Scottish Universities are in a sense my 'grand *alma-mater*' if I may venture to use that expression. My professors were all of them *alumni* of those Universities; and I am a product of an institution taught wholly by Scotch professors. The thought of my relationship to one of those Universities impressed me in a measure which I am not able to describe. It was like the son of a family going away to a distant land and working there to spread learning and wisdom. And one who sought that wisdom and learning at the feet of such a one goes in his time to visit his master's *alma mater*, the fountain source where that master drank wisdom—that must be an interesting spectacle. To that student, the precincts of the University must indeed be sacred ground.

Added to such feelings there was also in my mind at the time the thought that there was on the platform of that same university, forty-five years before, the venerable figure of a great name in the literature of England bowed down with age addressing a younger generation on the great and

serious topics of life, the figure of him whose writings had a strange fascination for me, who thought and preached like an Indian sage, "who," to use his biographer's words, "spoke always of a life to come and the meeting of friends in it as a thing not impossible. In spite of science he had a clear conviction that everything in this universe, to the smallest detail, was ordered with a conscious purpose. Nothing happened to any man which was not ordained to happen. No accident, no bullet on battle field, or sickness at home, could kill a man, till the work for which he was appointed was done, and if this was so, we were free to hope that there was a purpose in our individual existence which was not exhausted in our earthly condition." * I wondered how the students then treated this great prophet of his time, how they behaved when he delivered his address—an address delivered without notes, without preparation, the address which he delivered trusting to the inspiration of moment, and which contained the substance of the teachings of his life-time. Did the students interrupt him? Did they who voted for his opponent Disraeli interrupt him on the occasion? These questions I requested Sir Andrew Fraser to answer. He was one of the students of Edinburgh who was present and heard the address. Sir Andrew writes: "You ask me for my recollection of the rectorial address delivered by Thomas Carlyle to the students of the Edinburgh University about half a century ago. I need not tell you of the contents of the lecture; for it has been published in Carlyle's works under the title of 'The Choice of Books.' I need hardly tell you of the circumstances; for they have been set forth in the introduction to that volume of his collected works.

"What you want is a few words of my own recollection. I recall the scene in the Music Hall of Edinburgh; for there was then no great university hall, as there is now. We who supported Carlyle had carried his election by a majority of over two to one. The students in Edinburgh choose their own Lord Rector. Generally the election runs largely on the lines of political party; but it is not always so. Carlyle was not supported by students of one political party only, but by men who

* For a fuller discussion of this view, I would refer the reader to my romance of 'The Dive for Death.' George Allen & Co., London, 1911.

believed in him as a great teacher; and we were full of enthusiasm.

"His opponent was Benjamin Disraeli (afterwards Lord Beaconsfield); and some of those who had supported Disraeli went to the Music Hall determined to give vent to their political feeling in the manner sometimes adopted by Scottish students. During the business that preceded the address, there was therefore a good deal of interruption. But when the grand old Philosopher rose to speak, all tendency or inclination to interrupt passed away. A frail old man, with bright flashing eye deep-set under his bushy eyebrows, he rose without notes to speak to us.

"He laid aside his great gown or robe of office, with this apology to his committee. 'It is not, gentlemen, that I despise the honour: but I am old, and the thing is heavy.' And stepping out of it, a worn old man in simple attire, he talked to us of old College days of his own in our University, and of the things he thought it worth while to speak to us about.

"We were nearly all then hero worshippers; and we listened to our hero with the reverence he himself inculcated and inspired. He talked to us of reverence and of truth; and he closed with a trumpet call to courage and hope. Dead silence reigned while he spoke even among those who could scarcely hear what he said; but when he closed, enthusiasm broke loose. They cheered him as young men do when deeply moved; they took the horses from his carriage and dragged him home themselves in triumph; and some of them never forgot the emotion of that hour.

"He said himself of them later, in the pathetic letter he wrote to his Committee after Mrs. Carlyle's death, 'with a youthful enthusiasm beautiful to look upon, they gave me that bit of honour, loyally all they had.'

"This sentence of his describes what I should like to convey as my recollection of that day, better than any words of mine can do; and I add no more."

The above sets at rest one doubt regarding the putting off by Carlyle of his heavy rectorial robes. Even Froude seems to be in doubt whether it was so, for he writes: "I believe—for I was not present—that he threw off the heavy academical gown."

Men may be prone to think that this action of Carlyle was rather characteristic of the man, who hated all outward pomp and show, 'who had been only a man all his life, and on this occasion chose to be a man still.' And some might even go further and say that he did so without a word of apology, without a thought for the feelings of those who elected him. And we are glad that we have this testimony from an eye-witness, who heard Carlyle's address. This then was the address I thought of all the time I sat on the platform of the M'Ewan Hall, the address which was 'printed in full in half the newspapers of the island,' which was read, after the overland mail arrived, by English professors to their students in the class rooms of the Indian Colleges, which is read and re-read by Indian students as one of the most valuable in the treasury of British eloquence.

Such is a short account of the capping ceremony I witnessed in Edinburgh; and I returned to my quarters immensely pleased with the experience I had thus had of a public occasion in the life of Academic Scotland.

On the evening of the 7th of July, I saw Dr. George Smith, the prince of Indian missionary biographers and the veteran journalist, who was long the Calcutta correspondent of the "London Times." Dr. Smith spoke to me of his old Indian experiences, of the Indian Viceroys of his time, especially of Lord Dalhousie, whom he considered to be one of the greatest. Thereafter, I met Sir Andrew and Lady Fraser who received me very kindly. Sir Andrew is still taking much interest in Indian affairs and is devoting his leisure, his experience, and his intellectual gifts to India. One instance of his kind attention I shall never forget. The day previous to my leaving London, he sent me a cordial letter accompanying it with a copy of his new book 'Among Indian Rajahs and Ryots' and asked me to read it during my voyage home. The book is a golden book of advice and deserves to be in the hands of every Britisher engaged in the Indian Services.

Next morning, that is on the 8th of July, I left Edinburgh after a stay of eight days in Scotland. Let me add a few words in conclusion before I bring to a close my account of a week in Scotland.

Some half a dozen urchins of between six and seven were

one day being taught in their vernacular tongue, in a school in the ancient city of Conjeeveram in Southern India, their very first lesson in the rudiments of Geography. The teacher, an old man, with a stick in hand, was pointing out on the map of the world hanging high on the wall, the continents and oceans, and by way of a little voluntary digression into greater details stretched his hand to the full and passed the stick round a little patch of red on the north-west corner of the map and said it was the country called Scotland, from which came the founders of the institution where the children were reading. This was the first time in my life I had heard the name of that country pronounced. That country which from that time loomed large in my thoughts I visited half a century later. Some of my best friendships were formed with the people of that land. I walked on the places where her great sons had walked. I saw some of the scenes of the early boyhood and youth of my professors at College. I saw the hills and dales and the scenes painted by her poets. Throughout the eight days of my stay, it was one continuous flow of delightful thoughts and pleasing memories.

But all this bright sunshine of a week had its dark lining, too—for when I entered the train on the morning of Saturday, the 8th of July, an invitation from the Principal of the University of St. Andrews to attend its quincentennial celebrations was put into my hands and the disappointment was keen in that I was not destined to see the Empire's orator achieve one of his magnificent triumphs in the address which he delivered as Lord Rector of the University, and which for imaginative boldness would be hard to excel; and my departure was made all the sadder by the feeling that I was taking leave, probably for the last time, of my old master whom I had made so long a pilgrimage to see. Farewell, Scotland!

T. RAMAKRISHNA.

*THEOSOPHY AND THE COMING CHRIST.**

MORE than thirty years have now elapsed since the Theosophical Society became an established fact in the sacred land of India. It has gone through many storms and vicissitudes during the interval but its success has been remarkable: and when the future historian writes the religious history of India, he will have to devote a long and important chapter to "Theosophy and its Influence."

Many are the new teachings with which Theosophy has presented the world. It began with magic and magicians, with oracles and miracles, with adepts and initials. Gradually during Colonel Olcott's time it came to be characterised by a mixture of American spiritualism and Buddhistic teaching. To-day it entirely centres round Mrs. Annie Besant and Mr. C. W. Leadbeater, with their astral and occult studies, etc. And under their influence it is at the present moment undergoing still another change. Its teachings are losing more and more of their scientific and verifiable nature, and it is steadily drifting into vague mysticism, dogmatism and person-cult.

Within the last two or three years the Theosophical Society has been making itself a little more conspicuous in the civilised world by forecasting the coming of a great Avathar, an Incarnation of God, a World-Teacher spoken of as the 'Coming Christ' by the President of the Society. Of course, if God has found it necessary to 'take flesh' at one time in one age, there is absolutely no difficulty in believing that He will incarnate Himself whenever and wherever such an emergency occurs. And the present is by all means a critical period for the coming of an

---

* We admit that such a belief may present "absolutely no difficulty" to a Hindu, but for the Christian the case is otherwise. For the latter does not regard the Incarnation as in any degree an expedient devised to meet a temporary "emergency." The work of Christ was the accomplishment in time of the eternal purpose of God: it was a lasting achievement, neither needing to be repeated nor capable of being paralleled. The Second Advent in which the Christian Church believes is not a re-incarnation: for Christ has never laid aside His human nature, but is still the Christian's human-divine Friend. His 'second coming,' therefore, will be simply the manifestation of a human-divine presence which has never been intermitted since His resurrection, although it has not been manifest to the senses.—*Ed.*

Avathar. Sir S. Subrahmaniam declares in the May-June issue of *Theosophy in India* that Mrs. Annie Besant, the President of the Theosophical Society, asserts that she herself is in actual personal contact with the coming World-Teacher: that He is not a mere vision to her, but one who lives in our very midst on the southern slope of the Himalayas; and that she is among the agents selected by Him to prepare the way for His coming. As one way of discharging this responsibility Mrs. Besant has organized an association known as the 'Order of the Star in the East,' the head of which is the Boy-Saint, J. Krishnamurthi. Any one who believes in the coming of this teacher (on the mere authority of Mrs. Besant) may be a member of the order, and wait reverently for His coming. In India—such is the credulity of the average Hindu!—the membership is increasing by leaps and bounds.

There is already much difference of opinion among the managing members of the Society regarding the genuineness of the information about the coming of the Avathar and also regarding the propriety of giving it a pre-eminent place in the Society's propaganda. The ideals of Theosophy have been almost unique. It has no creed. It has no articles of faith except the Universal Brotherhood of Man. Its watchword is toleration and complete freedom of thought. But of late Mrs. Besant has been dragging it from that lofty level and degrading it to a cult by her enthusiastic adherence to and widespread proclamation of the coming Avathar, so much so that she has almost identified the Society with the 'Order of the Star in the East.' Many of us stood aghast on reading Mrs. Besant's words in the *Theosophist* for November 1911, dooming Benares to the fate of Jerusalem if it failed to offer welcome to that particular person in whose coming she believes. Babu Bhagavan Das, M.A., the General Secretary of the Indian Section of the Theosophical Society, has protested against this warning in these strong and eloquent words, "If that ancient town (Benares) which 200 millions lovingly believe to be beloved of *Vishwanatha*, the lord of the world; the town where Buddha and Sankara and Mahavaira Jina and perhaps (as vague mystic traditions say) Jesus and the great prophet also, to mention no other names, came to receive inspiration; where Tulasi and Sur and Kabir, loved of Hindu and

Mussalman alike, made their home; the morning glory of which *Subhà Benares* has been sung by Mussalman Poets; which even in the present degenerate days is still the chief centre of ancient Sanscrit learning; which founded and built up the Indian section of the Theosophical Society; which evolved the idea of the Central Hindu College and of the fundamental outlines of the Sanathana text-books—the models of the Universal Religion text books—and secured Mrs. Besant's advocacy for them; which made the Indian work of Mrs. Besant possible; on which are yet centred to-day the hopes of the earnest self-sacrificing theosophist and non-theosophist Hindu of reconstructing a newly liberated, vitalised and spiritualised Hinduism by expanding the Central Hindu College into a great University!—If such a Benares is doomed at all, it will be for other reasons than the mere non-acceptance of a particular person-cult; and in any case it can take to itself the consolation that no person and no person-cult and no town and not even the whole earth or the sun itself is eternal." This is by no means the only protest which Mrs. Besant's words and actions have provoked, for hot discussions are going on in the columns of the Theosophical Magazines themselves among the councillors of the Indian Section.

To return to the coming Christ, originally it was announced that the coming Christ would appear in an Irish body some forty years hence. But the latest declaration is that he will come in an Indian body within ten or fifteen years. It is also said that probably he will, at the proper time, come and tenant the body of Krishnamurti—the latter's Jiva vacating the body to permit of the Incarnation. Whatever may actually take place, nobody can put confidence in any of these declarations until the Avathar actually arrives. It is surely significant that clairvoyants like Mr. Leadbeater are very careful to predict only things that are to happen hundreds of years hence. A strange incident occurred during the last Theosophical Society Convention at Benares. There was a question and answer meeting by Mr. Leadbeater. One of the written questions sent in was this, "You have been predicting things to come seven or eight hundred years hence. Will you not please predict something within verifiable distance, a month or two ahead? For instance, who will be the next Governor of Bengal?" Our prophet seems to have

been sore put to it. For what was his answer? He said: "Surely no member of the Theosophical Society could put such a *silly* question. We are forbidden to give proofs, and do you think, my dear sir, that we care for your opinion of our statements? You may accept them if you like; if not, good morning! We have no time to argue with you." Gentle reader! Is this the answer which a man of Mr. Leadbeater's position and attainments should have given to such a question, especially at a public meeting of some three hundred members? Was the question "silly" at all?*

Well, as regards the coming Christ I have to say this much. For the sake of argument let us take it for granted that He is coming in the course of fifteen years. But how shall we be able to identify the Avathar? Surely He must be able to show unique signs of divinity if we are to accept him. The Society may fix its choice upon some great spiritual man and say "This is the Avathar."—If His qualifications are only London University degrees, coupled with all the learning of the science and religions and philosophies of the world, nobody in this century will call him an Incârnation. There are hundreds of such men at present. If He has attained physical and mental powers by the practice of Yoga, these also are not enough. There are many such Yogis living at present. If in this age of intellectual and scientific advancement any one comes forward to teach religion or expound philosophy, claiming the exalted name of an Avathar, it is certain that no well-informed man will regard him as such, but will only decry him as an imposter. We have enough of teachers. We have enough of philosophies. We have enough of religions. If men of this age are to recognise any one as an Avathar, he must have qualifications better by far than these. He must be able and willing to show powers such as no man of to-day possesses. In short, He must be a veritable Christ Jesus

---

* We do not profess to know whether *on Theosophical principles* Mr. Leadbeater's reply can be called an evasion or not. But on the broader issue we confess to being for the nonce, more in sympathy with him than with his present critic. For if prophecy is not to be incompatible with human free-will, it must be concerned only with matters of supreme importance such as God may be conceived as resolving to bring to pass by means of His over-ruling providence, no matter what obstacles and delays human obstinacy may interpose.—*Ed.*

of Nazareth. Any man who falls short of the exemplary morality of Jesus, the Christ; any man who cannot or will not perform the greatest miracle of triumph over nature, that is, raising the dead even on the fourth day when the body stinketh, will never, never, be received as an Incarnation. That alone will be considered divine power in this age of wonders. Therefore, if the Avathar whose advent some of the leaders of the Theosophical Society are proclaiming in trumpet tones is not of the above description, I make bold to say with all the emphasis at my command, that the world at present does not at all stand in need of him, and that nobody will listen to him or follow him.*

V. KUNHIKANNAN, F. T. S.

RELIGIOUS POLICY OF EMPEROR AKBAR—I. †

THE life and times of Akbar do not yield in interest to any other period of Indian History. The rule of the great Mughal was marked by attempts to weld into a harmonious whole the dense mass of the conquered peoples and the proud, and for the most part fanatical, Mussulman conquerors. The subject races were conciliated and admitted to a fair share of the loaves and fishes of office. None was favoured on account of his faith or flouted because of his religious beliefs. A new faith was founded consisting of doctrines and practices which, it was thought, would be acceptable to all subjects. One can have nothing but praise for such a policy of "political confederation and religious coalition of the Indian races."‡ The times seemed indeed to be the herald of the longed-for millennium when the idol-breaking Muslim took to wife the daughter of the 'idol-worshipping' Hindu and allowed her in his home to retain her religious rites.

All this is true. But the contagion of the *Lues Boswelliana* has caught the biographers of Akbar. They have done more than justice to him and less than justice to his predecessors and counsellors. Their writings have not been free from a taint of

* For our comments on this article see our *Notes of the Month.—Ed.*

† A study from the original sources. (All rights reserved.)

‡ Sir W. Hunter: *The Ruin of Aurangazeb (Nineteenth Century, 1887.)*

exaggeration. They have been responsible for the popular but erroneous notion that Akbar was from childhood a person far above his age both in power of intellect and force of character. They have stated that from the first he set himself with a deliberate resolve to remedy the evils present in the narrow-minded society in which he lived and moved. Thus the great Elphinstone says: "Akbar's tolerant spirit was displayed early in his reign."* And Colonel Malleson writes: "There can be little doubt that, during the five years of his tutelage under Bairam Khan, Akbar had deeply considered the question of how to govern India so as to unite the hearts of the princes and the people under the protecting arm of a sovereign whom they should regard as national. . . . . . . [The problem was how to be] the assertor of the rights of the ablest, independently of his religion, or his caste, or his nationality, to exercise command under himself, the maintainer of equal laws, equal justice for all classes." † Again, "his reflective mind was unwilling from the outset to accept the theory that because he, the conqueror, the ruler, happened to be born a Muhammadan, therefore Muhammadanism was true for all mankind." ‡ A study of the original sources is sure to dispel this notion. It will enable us to accord to Akbar, to his predecessors and to those about his person, the exact meed which is due to each.

The original records show that Akbar's religious ideas were of slow growth. In the first thirty years of his reign, he was not more advanced in religious belief or practice than the other rulers of his time, or than his predecessors on the Indian throne. For one thing, he was throughout this period punctilious in the performance of pilgrimages to the tombs of celebrated Muhammadan saints. § From Agra to Ajmir he walked on foot every year on pilgrimage. ||

Abul Fazl tells us that he had a serious idea of going to Mecca, but that he subsequently abandoned the idea on the advice of his

* *History of India*, p. 532.

† *Akbar* ('Rulers of India') pp. 92, 93.

‡ *Ibid*, p. 148.

§ Ahmad in Elliot and Dowson: *History of India as told by its own Historians*, Vol. V., pp. 328, 334, 335.

|| Ferishta mentions Muin-ud-din Chishti and Fureed-ud-deen Gunj Shukur. (Briggs, Vol. II., pp. 234, 250, etc.).

friends and counsellors.* But he provided facilities for pious people to go to Mecca, and made liberal grants for this holy purpose.† Every year he kept the anniversary of the Prophet's birth, and in 1582‡ he received with extra reverence a stone reported to contain an impression of the Prophet's foot. Shaikh Nur-ul-Hakk§ tells us that up to 1578 A. D. Akbar used to attend public worship "at the five stated times" every day, whether he was at the capital or in camp, and that the reciters of the Koran would read it to him "both at prayer and at other times." His faith in the religious power of Shaikhs and Sayyids stands clearly in evidence. He visited Shaikh Salim Chishti "several times" and remained with him ten or twenty days on each occasion.|| Other than religious motives may have also prompted such visits. But when one of the queens was pregnant, "he conveyed her to the dwelling of the Shaikh and left her there." His children had all died in infancy. He hoped to extend the life of the baby about to be born by the kindly intervention of the prayers of the Shaikh.¶

His reputation for orthodoxy was heightened in this period by various acts of barbaric fanaticism, worthy of the descendant of Timur or Chenghiz Khan. The vandalism which destroyed the fine monuments of Chitore and the fanatical zeal which compelled the conversion of Brahmans by force are facts which lie beyond the shadow of a doubt. Colonel Malleson is sceptical as to the latter point, since no specific instances of conversions have been given. But we have no reason to disbelieve the evidence of Abul Fazl in this particular. And he puts it in an emphatic way. He puts these words into the mouth of Akbar in the 23rd year of his reign: "I have forced many Brahmans, by fear of my power to adopt the religion of my ancestors."[1] We can well understand why the clever courtier should dismiss the subject in this summary fashion; such incidents must be far from flattering to a monarch who came to be for all ages the beau-ideal of a tole-

* Akbar Namah, III., p. 165.
† Badauni, II., p. 213; also Elliot and Dowson, *ibid.*
‡ Ahmad in Elliot and Dowson, V., p. 392.
§ Elliot and Dowson, VI., p. 189.
|| Ahmad in Elliot and Dowson, V., pp. 332, 333.
¶ Ferishta (Briggs, Vol. II, p. 233.)
[1] Akbar Namah, III., p. 215. Elliot and Dowson, VI., p. 61.

rant prince. We can well understand Abul Fazl's explanation: his majesty in this period "had not yet torn the veil from his eyes." But he does mention a solitary instance of forced conversion attempted in the early years of the reign. He tells us that Hemu's father was killed for having refused to embrace the faith of Islam. The heroic reply of the old man stands out clearly: "For eighty years I have worshipped God in the way of my own religion; how can I now forsake my faith? Shall I, through fear of death, embrace your religion without understanding it?"* Such an instance cannot have been an isolated one. Perhaps another is furnished by Badauni.† In 980 A. H. Akbar captured Nagarkot, and so many Brahmans, sojourners in the temple, were killed. But this was not all. While innocent infidels had sometimes to lay down their lives for continued faith in the religion of *their* ancestors, Mussulman criminals had their punishment excused or mitigated, if they happened to be pillars of the Faith.‡ Much has been made by Akbar's supporters of his abolition of pilgrim duties in the eighth year of his reign, and of the poll tax in the next; but in the light of the events above detailed, and of a spirit of religion far from liberal, these acts would seem to have been dictated not so much by generous impulses as by the cool considerations of a calculating policy.§

In the last twenty years of his reign Akbar appears to us in an altogether new light. He is no more the narrow-minded fanatic moving in the groove of Islam, but the broad-minded philosopher who has founded a new Ecclecticism. The change to this position was gradual, and was brought about by various influences. Islam no longer sufficed one who had been brought into contact with the stronger and well-informed minds of people belonging to diverse creeds. Inspiring talks with Abul Fazl shook his faith in Islam to its foundations. Believing himself to be in error, he thought it his duty as ruler "to enquire." At

---

* Akbar Namah, II., p. 56, Elliot and Dowson, VI., p. 21.

† Page 165.

‡ Ahmad: see Elliot and Dowson, V. p. 323.

§ Mr.Lane-Poole is probably right in saying that these rulings were due to Akbar's revolutionary union with the Rajput Rajah of Amber. (*Mediæval India*, p. 252).

Fathpur-Sikri where his son Salim (Jehangir) was born,* and which after this happy event became his favourite place of residence, he built a Hall of Audience (*Ibadat Khâna*) for religious study and discussion. The discussions, held every Thursday evening, were originally confined to the followers of Islam. "Shaikhs, learned and pious men, and a few of his own companions and attendants, were the only people who were invited."† They discussed not merely religion but all kinds of instructive and useful topics. "Profound points of science, the subtleties of revelation, the curiosities of history, the wonders of nature, of which large volumes could give only a summary abstract, were ever spoken of."‡ Delicate questions as to the seats and order of precedence were settled by His Majesty who assigned quarters to all. Nobles were seated on the eastern side of the hall, the Sayyids on the west, the Ulâma on the south, and the Shaikhs on the north. The discussions often grew angry and heated, and the tumult and uproar sometimes defied all attempts to establish order and discipline.

The Scribes and Pharisees who formed a power in the kingdom could not agree among themselves as to the first principles of Islam. In course of time, learned men of all countries and religions were admitted to the discussions. Among these disputants, whose discussions were long and heated, were 'Sufis, doctors, preachers, lawyers, Sunnis, Shiahs, Brahmans, Jains, Buddhists, Chârvakas, Christians, Jews and Zoroastrians.'§ Akbar's attitude to these men is clear from what he is reported to have told his 'officers, doctors, and chiefs:' "My sole object, oh, wise Mullahs, is to ascertain truth, to find out and disclose the principles of genuine religion and to trace it to its divine origin. Take care, therefore, that through the influence of your passions you are not induced to conceal the truth; and say nothing contrary to the almighty decrees. If you do, you are responsible before God for the consequences of your own impiety."‖

The discussions in the Ibadat Khana made a profound impression on Akbar and thoroughly altered his religious views

* September, 2nd, 1569.—Briggs: *Ferishta*, Vol.II., p. 233.

† Badauni, II, 200.

‡ *Ibid* II., 255.

§ Akbar Namah, III., 215.

‖ Nur-ul-Halk: Zubdahut Tawarikh (Elliot and Dowson. VI., 190.)

and opinions. Abul Fazl, the leader of Akbar's party, fanned the quarrels among the doctors of Islam by shifting the discussion from one crucial point in the religion of the Prophet to another. He lifted the torch of reason in the dusky cave of controversy, with the result that the ignorance of the repositories of the Faith became clearly visible.* Akbar's mind had now been "enlightened with the beams of truth." He understood that forced conversions without heartfelt conviction would merely result in outward professions, and that "no real step in advance could be made without the torch of proof." † He became an entire sceptic regarding inspiration, the prophetic office, the miracles, the wonders and the law. The daily prayers, the fasts and other externals of Islam were pronounced delusions, as being opposed to sense; and reason, not revelation, was declared to be the basis of religion.

But the reaction against Islam had even more surprising results. Jerome Xavier ‡ wrote in 1595 that Akbar "scoffed at Muhammad." And Badauni § shows that the very name of Muhammad was disowned by some of the select circle. Muhammad Khan changed his name to Rahman Khan. So also the study of the Arabic language and literature was discouraged, and that of Arabic law and theology prohibited. Only one of Akbar's numerous coins has its legend in that language. The avoidance of the Arabic alphabet was clearly shown by the change of '*Ain* to '*Alif* as in the softening of '*Abdullah* to '*Abdullah*. The Jesuit Provincial at Goa reported in 1590‖ that Akbar would plunder the mosques to equip his cavalry; and

* "The Ulama,
"Who 'sitting on green sofas contemplate
"The torment of the damned' already, these
"Are like wild brutes new-caged—the narrower
"The cage, the more their fury."—TENNYSON: *Akbar's Dream*.

† Akbar Namah, III, 215; Elliot and Dowson, VI. 61.

"What constancy is to be expected from proselytes on compulsion?" (Saying of Akbar quoted in the Translation of the Aini Akbari by Blotchmann and Jarrett, 1873-94, Vol. III., p. 384.)

‡ Letter dated August 20th, 1595. (J. A. S. B., 1896, Vol. I.)

§ See under date, 988 A. H. (Lowe's Trans.) *op. cit.*

‖ Murray: *Historical Voyages and Travels* (Edinburgh, 1820) Vol. II. p. 82 *et seq.*

Father Pinheiro wrote in 1595 * that in the city of Lahore there was "no mosque and no copy of the Koran," and that the mosques previously erected had been "turned into stables and public granaries." A large number of Shaikhs and Fakirs were sent to other places, notably to Kandahar, and there "were exchanged for horses." †

One result of the discussions in the Ibadat Khâna was that Akbar discovered that "There is light in all, and light with more or less of shade, in all man modes of worship." There were philosophers, men of piety and learning, and miracle-workers among all nations. Why then, he began to ask himself, should truth be confined to one religion, "to a creed like Islam, which was comparatively new, and scarcely a thousand years old?" ‡ While there were some elements of truth in every religion, Akbar saw that none of the existing religions were perfect. As the Dabistan puts it, "some were condemned on account of the vicious character of the founders, and all for the absurdity of their doctrines, and the want of proof of their alleged miracles."§ No religion satisfied the ardent yearning for Truth which was now the dominant passion of Akbar's soul. He and his followers, therefore, plucked the fairest blossoms from every religion, and made a nosegay of the culled flowers, which they called the "Divine Faith,"

"To wreathe a crown not only for the King
"But in due time for every Mussulman,
"Brahman and Buddhist, Christian and Parsee,
"Through all the warring world of Hinduism."||

Nowhere, however, have we any account of the whole plan of the Divine Faith. It must have inculcated belief in God, and in Akbar as God's vice-gerent on earth. It enjoined personal devotion to the emperor, and readiness to sacrifice to him "pro-

---

* Letter dated September 3rd, 1595 (See Maclagan's article in J. A. S. B., 1896, p. 62). The Father's wonder was that "the Muhammadans endure it so long."

† Badauni, II., 299.—Lowe's Trans.

‡ Badauni, II., 255. Elliot and Dowson, V., 528.

§ The Dabistan gives a good account of the religious disputation of Akbar's time. See English translation by Shea and Trayer, (O.T. Fund) Vol. III, 49-138'

|| Tennyson : *Akbar's Dream.*

perty, life, honour and religion."* Readiness to sacrifice these things won for the subject the four degrees of the faith; while some people were willing to sacrifice only one or more of these, and gained therefore one or more degrees. The four cardinal virtues were "prudence, courage, chastity (temperance) and justice." But we have not the slightest mention anywhere of Akbar's attitude to these eternal problems of existence which have puzzled the minds of all religious students and reformers since the world began. Colonel Vans Kennedy † thinks it preferable that, as regards life after death and a future state of rewards and punishments, Akbar retained the beliefs—modified of course—of his early years. The Faith has been called by Mr. H. G. Keene "A kind of ecclectic monotheism," and by Mr. S. Lane-Poole "A hotchpotch of philosophy, mysticism and nature-worship." It is as fruitless to seek for general principles and metaphysical doctrines in the religious work of Akbar as in that of his great Maurian predecessor on the Indian throne. Both Akbar and Asoka neglected the abstract principles of metaphysics ‡ and concentrated their attention on the practical needs of their times.

It is rather difficult to appreciate the religious position of Akbar in this period of his reign. The study of comparative religion must have taught him that every religion has not only its philosophy but its mythology and its ritual. We have no means of knowing whether he believed in a hierarchy of saints and sages, prophets and priests. Brahmans attempted to flatter him into thinking that he was the tenth incarnation of Vishnu, and Mussulman Shiahs that he was the twelfth Imam on whose advent the utmost freedom would prevail. But our study leaves the impression that hierarchies were on the whole discarded. Badauni notes with regret that when some eminent Muslim saint or sage was cited as an authority on any moot point, Abul Fazl retorted contemptuously that the sage was merely the son of such and such a cobbler, or farrier, or barber. The times were

---

* Badauni Text, II., 290. See Lowe's Trans. (Bibl. Ind.) p. 299.

† Transactions of the Bombay Literary Society, Vol. II.

‡ Though discourses on philosophy had such a charm for him that they distracted him from necessary duties. Ain-i-Akbari, III., 386 (Col. Jarrett's trans.)

full of religious reformers who exalted devotion or Bhakti, as the main method for the absorption of the individual soul into the bosom of the Divine. Side by side with these was the old school of ritualists, the followers of the Karma marga of the Veda and the Avesta. Thus we see in Akbar not only the full fruition of the unifying ideas of Kabir, but also the rituals of the Vedic Hindu and the Parsi, and that 'travail of the mind' in devotion which was the mark of the creeds of Christ and Chaitanya. Akbar's religion was thus compounded of various elements which represented the ideas current in the age. Prof. Blochmann sums up his views as follows :—" Akbar, starting from the idea of the divine right of kings, gradually came to look on himself as the high priest of the age, then as the Prophet of God, and God's vicegerent on earth, and lastly as a deity."*

The evidence on the last point may be examined in detail. I find three passages which seem to support the view that Akbar was looked on as, and pretended to be, an incarnation of the Deity. The first passage is from Abul Fazl, and has thus been translated by M. T. Bloch. " The Lord of Time, for the advancement of timely beings, is in the habit of rending the curtain (*i. e.* he is born again and again) with pain of the eyes and dolour of the heart "† Mr. Beveridge explains 'the Lord of Time' as Akbar who was born to improve the condition of men. Another passage is from Badauni. ‡ He remarks that the expectation of a professor of true religion made the emperor the more " inclined to claim the dignity of a Prophet—perhaps, I should say, of something else ; " meaning probably the Godhead. The third is a couplet of Mullah Sheri,§ which may be translated thus :—

> To be a Prophet, this year the King doth claim ;
> Next year, please God, he will at Godhood aim.

But we need not be lost between the flattering deification of Abul Fazl and the malicious conjecture of contemptuous orthodoxy. For the same Badauni mentions another incident : When

---

* See Prof. Blochmann's summary in his translation of the *Ain-i-Akbari*, Vol. I.

† See Beveridge's trans. of the Akbar Namah (Bibliotheca Indica, 1897-1903), Vol. I. p. 192-9.

‡ Page 287. Low's trans. p. 295.

§ Quoted by Badauni, p. 309. (trans. p. 319)

Akbar substituted for the Kalima, the symbol of Islam on the coinage, the dubious words *Allahu Akbar*, which might mean "God is Great" or "Akbar is God," Haji Ibrahim had the boldness to object to the new legend on the ground of the ambiguity of the expression. Akbar then remarked that "no creature in the depths of his impotence could advance any claim to divinity."* We have evidence to the same effect in one of Shaikh Faizi's letters when Raja Ali Khan of the Dekhan professed undue regard and reverence for Akbar and offered to make a thousand salaams, Shaikh Faizi replied that Akbar forbade such adoration, "for such acts of worship are for God alone."† The fact that Akbar professed to have the power of healing diseases by a miraculous touch need not deter us from this conclusion. Jerome Xavier says: "He proclaims himself to be a Prophet and declares that he does miracles; curing the sick by the water in which he washes his feet." ‡ Prophet only, not God. Abul Fazl says that Akbar showed his practical wisdom by forbidding the people at large to prostrate themselves but allowing the elect to do so. For the latter "look upon prostration before his majesty as prostration performed before God; for royalty is an emblem of the power of God and a lightshedding ray from this sun of the Absolute." § I beg to differ therefore from Prof. Blochmann's view, with due deference to that high authority.

One remarkable feature of Akbar's personal religion was his devotion to the Divine.‖ This is clear from an inscription of his of the year 1010 A. H. on one of the jambs of the great gateway at Fathpur-Sikri: "Said Jesus (on whom be peace!) The world is a bridge; pass over it but build no house there. He who hopes for an hour hopes for an eternity. The world is but an hour: spend it in devotion, the rest is unseen."¶ Bad-

* II. p. 210.

† Elliot and Dowson, Vol. vi. p. 149. This was in the thirty-eighth year of the reign.

‡ Letter dated Lahore. Aug. 20, 1595.

§ Ain-i- Akbari, 74. See Blochmann's trans. I. p. 159.

‖ Mr. Keene's trans. (*Turks in India*, p. 74.)

¶ II 200. See Elliot and Dowson, V. 518

auni* notes this quality with delight. "He passed whole nights in meditation upon God, and upon the modes of addressing Him as Yáhú and Yahádi. Reverence for the great Giver filled his heart." There was near the palace a lonely cell provided with a stone bench. There he would sit many a morning in silent prayer and mortification.† Abul Fazl's account ‡ is characteristic of the man and his style of writing. "Ardently feeling after God, his majesty exercises upon himself both inward and outward austerities, though he occasionally joins public worship in order to hush the slandering tongues of bigots of the present age. But the great object of his life is the acquisition of that sound morality,§ the sublime loftiness of which captivates the heart of thinking sages, and silences the taunts of zealots and sectarians."

"He passes every moment of his life in self-examination or in adoration of God. He especially does so when morning spreads her azure silk, and scatters abroad her young golden beams; and at noon when the light of the world-illumining sun embraces the universe and thus becomes a source of joy to all men; in the evening when that fountain of light withdraws from the eyes of mortal men, to the bewildering grief of all who are friends of light; and lastly at midnight, when that great cause of light turns again to ascend and bring the news of renewed cheerfulness to all who in the melancholy of the night are stricken with sorrow." The real spirit of Akbar in worshipping the sun and the Fire is clear in the instructions issued to Sipahsillars.‖ "The imploring blessings from the Sun or the Solar lamp he should not

---

* "At about midnight he retires half an hour for his devotions", wrote Jerome Xavier in 1598. (Beveridge's trans., in J. A S. B., 1888, p. 37.)

† He also had recourse to material aids in communing with the Divine. In his diet he was abstemious to a degree. He ate only one meal a day, and rarely took any animal food.

‡ *Ain-i-Akbari,* 72. Blochmann's trans., pp. 154-5.

§ This is the unlimited praise of a courtier. Akbar was not conspicuous for sexual morality (Cf. Tod's Rajasthan, I. p. 267). Even his social morality has to be judged by the Machiavellian standard. He took away the lives of nobles by treachery, by mixing poisoned pills in their *pán-supari,* or presenting them with poisoned *sarápas* or robes of honour (Manucci, Vol. I. p. 150., Irvine's trans.).

‖ *Ain-i-Akbari,* Book III, Ain 1.

consider as its deification or a worshipping of Fire." He would rather have said with the immortal English poet :—

> Let the Sun
> Who heats our earth to yield us grain and fruit
> And laughs upon thy field as well as mine,
> And warms the blood of Shiah and Sunnee
> Symbol the Eternal.*

S. V. VENKATESWARAN.

(To be continued.)

NOTES OF THE MONTH.

RECENTLY there appeared in the *Westminster Gazette* an article on 'Education in India' which has deservedly attracted some attention. The writer begins with a sketch of the problem of education in this country which is intended to open the eyes of the ordinary English reader to the immensity of the task and the impossibility of overtaking it unless the resources of Government are supplemented by private enterprise and philanthropy. It was by such a broad view of the situation to be faced, says the writer, that the despatch of Sir Charles Wood in 1854 was governed. This despatch laid down three main principles for future guidance.

> First, education should be practical, to "make those who possess it more useful members of society;" second, to encourage the grant-in-aid and liberality from every quarter; third, whilst recognising that Government schools should be secular, it desires, through grant-in-aid, to encourage religious instruction wherever possible.
>
> Had these three principles been carried out, Indian education would have been a much brighter chapter in the history of our rule than has unfortunately been the case. But the officials of the Education Department in India have consistently thwarted the policy of the Government and neglected the grant-in-aid to favour their own schools, regarding the former as a rival to the latter. And thus the education has rarely been practical, but usually clerkly and literary only. Protests against these breaches of the despatch and its policy led to the appointment of the Commission of 1882-3. This Commission recorded the evidence against the Department's action, and restated the policy of 1854. In Section 475 of their Report the policy is thus emphasized :
>
> We accordingly recommend *that while existing State institutions of the higher order should be maintained in complete efficiency wherever they are necessary, the improvement and extension of privately managed institutions be the principal care of the Department.*
>
> The Commission pointed out also that to educate a student in a Government college costs the State seven times as much as the same education given

* Tennyson : *Akbar's Dream.*

through a grant-in-aid institution, and that after eliminating the cost of buildings and pensions to old teachers. In the same way, the State schools are three and-a-half times more expensive than the grant-in-aid, with the buildings and pensions again omitted from the bill. The comparative difference in cost is certainly not less but greater to-day. Yet few will be found seriously to maintain that Government education is superior to grant-in-aid. It is claimed that Government should exercise a stronger control over education than is possible under a grant-in-aid system. No Government can contemplate losing its hold on education. But direct control is not the only, nor the best, means of securing its influence. A sufficient grant, coupled with efficient inspection, would be far superior. The Commission recommended a grant of, roughly, 40 per cent. of the total expenses of the institution involved. Probably few receive 15 per cent. And instead of efficient inspection a cursory examination has often to suffice, for the inspectorate is understaffed and overworked. To-day a meagre grant, liable to erratic reductions, a fluctuating policy at the mercy of each new departmental director, and a weak inspectorate have tended to reduce Government control over the grant-in-aid, have discouraged Indian and missionary liberality and initiative, and retarded the spread of education.

WE feel it almost necessary to apologize to our readers for reproducing what is, with all its vigour, but the repeating of a tale thrice told. Yet we have felt it right to do so, because—to judge by the present drift of the tide—unless public opinion wakes up to the necessity of a vigorous and business-like protest, there is danger that the harm that may be suffered in the future through the Departmental policy may even exceed the injury which the true interests of education have already had to endure. The writer whom we are quoting goes on to draw pointed attention to the further step in this process of encouraging Government direct education of which the action of the Department in Madras has furnished the first instance.

The *Madras Mail* and the *Hindu* have protested against the policy, as have the leading Indians on the Legislative Council. But it is feared with reason that the Government are, for the first time, inclined to a reversal of the policy of 1854 and 1883, and to surrender to the departmental view. Such a surrender would be disastrous to India.

It would, in the first place, limit severely the possibility of extending our education. As has been pointed out, Government education is very many times more expensive than grant-in-aid. The Indian Exchequer is not deep, and its limits would soon be reached. Little would be left over for grants to aided institutions, for all would soon be absorbed by the increased Government schools. Thus, too, local liberality would be checked.

Secondly, it would lead to the rigidity of a great Government system. The best hope of gaining valuable experience and ultimate success in Indian education is to encourage local adaptations and experiments. But this can only be well done under a grant-in-aid system, where different types, and often local types, of managers can be encouraged and studied. It is true of the educational history of almost every country that the solutions of its problems

have not come through Departmental officials and their codes, but by individuals working on their own initiative and enthusiasm. . . . . We require an agricultural training in our Indian village schools to-day. An attempt to meet this greatest need, the one hope of banishing famine, is being made in an American Mission in South India. But it is not receiving the support it should do. The despatch and Commission also realised the necessity of religious teaching in India. In Government schools that cannot be given. It is another reason for encouraging the grant-in-aid in that they can give it. Japan to-day has decided to introduce religious teaching into its schools. Secularism has there been a failure. And India desires religious teaching.

Some believe that the extension of Government schools at the expense of the grant-in-aid—for, money being limited, such extension must always be at the expense of the grant-in-aid—would check sedition. Such a hope is vain. Government schools are not better than the grant-in-aid in this respect, but rather the contrary.

Hitherto the policy of increasing the expenditure on directly controlled schools and of starving the grant-in-aid has been carried out by the Department in direct opposition to the declared policy of Government and its wisest members. It is to be hoped that a surrender is not about to be made to bureaucracy.

WE publish this month an article on the Krishnamurti cult from the pen of the writer who recently contributed to our pages a paper called *Superstition in Hinduism : Plain-speaking by a Hindu.* Had we at that time realised that Mr. Kunhikannan was a Fellow of the Theosophical Society, we should have felt some hesitation regarding the fitness of so entitling his contribution. For although in one way we feel it difficult to take Theosophy quite as seriously as it takes itself, in another way we take it more seriously. We do not consider Theosophy so very colourless a movement as for it to be possible for a man to become a Theosophist without ceasing to be really a Christian or really a Hindu. Or is the difference perhaps rather this, that we take our own Christianity, or other people's Hinduism, more seriously than the Theosophist does? However that may be, the point of present importance is that Mr. Kunhikannan, whatever may be his measure of right to the very variously defined epithet 'Hindu,' is able to write the letters F. T. S. after his name, and may therefore be listened to with interest when he discusses the Theosophical movement. With a good deal of what he says we feel a measure of sympathy; but it is not so much on this account that we make room for his paper as because of the indirect testimony that it bears to the commanding appeal of the Gospel of Jesus Christ. No future Avatar, Mr. Kunhikannan assures us, has the least chance of being accepted as such, unless he possesses a moral character as exceptional, and does works as wonderful, as Jesus Christ's. We commend this remark to the attention of those Christians who would fain eliminate

the supernatural from their Christianity and who are disposed to apologize for the place which the miraculous has historically occupied in Christian apologetic. And yet, while we draw attention to the remark, we do not feel that it embodies an adequate estimate of the uniqueness of Jesus. Wherever His character is studied, it must awaken the profoundest reverence; wherever His works are believed in, they must stir the deepest wonder and admiration. But not even this sums up what is—at least for the writer—the secret of the overpowering sense that in coming face to face with Jesus Christ, we come face to face with God. His character and His works need to be set in the light which His message sheds upon them. Apart from that they may be—nay, they must be—supernatural, but they need not be Divine. But let a man penetrate to the heart of the life-giving message of Jesus: let him find the message, the character, the works, the death and resurrection interpreting and validating each other, and combining into one massive impression that tosses aside all his own preconceptions, shatters his self-esteem and leads him into altogether new regions of thought and aspiration and fear and hope: let him find that in this new region of spiritual experience God shines out upon him as never before, His character vindicated against all his own previous misunderstandings of it, and that there dawns upon his consciousness the vision of the incredible glory of the life which God has always intended for man: let him watch Christ Himself living this incredible life without the help of any powers but those which He says are available to every one: let him in incipient trust and obedience begin himself to exercise the privileges and face the demands of this new life, only to find that at every step he has to fall back upon the inspiration, and be shamed by the example of Him who lived it with the seeming effortlessness of Nature: then let him find that Christ welcomes the burden of this dependence—nay more, that He enjoins it, and that, dissociating Himself from the fetters of time, He says, "Lo! I am with you alway," and further that He gave His promise the most literal of all interpretations by carrying with Him, as He passed from sight, every capacity needed for the exercise of human fellowship: let a man live his way through these transforming discoveries, and then—why then he will at least have begun to know the secret of the trust-compelling power of Jesus. To such an one it will seem an idle fancy that there can be room for another Incarnation, or that the world needs any other Teacher.

In this connection we take the opportunity of expressing regret for a mistake which crept into the last issue of our Notes of the Month while passing through the press. In the course of an incidental refer-

once to the Resurrection of Christ, we wrote that so long as it was granted that He was able to make Himself perceptible to His disciples by their senses of sight, hearing and touch, the question of the nature of His resurrection-*body* seemed to us to have no more than a metaphysical interest. Unfortunately the word 'body' dropped out of the sentence while it was passing through the press. We are so far from being willing to commit ourselves to the assertion that the nature of the *resurrection* of Christ is a matter of merely metaphysical interest that we consider it, at least in one sense, truer to say that it touches the very centre of the Christian faith. For unless it was by virtue of His faith that Christ rose from the dead, and unless the life into which He rose was the perfected fulfilment of the activities of His earthly existence, it seems to us that His resurrection is robbed of its value as the final and supreme evidence of the truth of His message.

LITERARY NOTICES AND NOTES.

The Evolution of Educational Theory. By John Adams, M.A., B.SC., LL.D. MacMillan & Co., Ltd. Price 10*s*. net.

THIS is the first book to appear in a new series called *The Schools of Philosophy*, dealing with the evolution of philosophical thought, and it is necessary to say something about the nature and scope of the series before dealing with the merits of this particular volume. The literature of philosophy in English is rich in many respects, but not in the department of the History of Philosophy. There is no History of Philosophy by an English author which presents with even approximate adequacy the evolution of the central conception of human experience. The English-speaking student of philosophy must turn for its history to translations, and these, however satisfactory otherwise, are always to some degree alien to the English mind. This defect the present series is designed to remove by giving to English readers—to quote from Sir Henry Jones, the general editor of the series—"a history of movement of philosophical thought whose appeal is more intimate than any which can be transmitted through a foreign medium." The series will comprise—

(*a*) The History of Greek Philosophy as one continuous development, by Prof. Burnet and others.

(*b*) The History of Modern Philosophy in parallel movements: from Descartes to Kant by Professor Latta; from Hobbes to Reid by Professor Stout; and from Kant through his Idealist successors on the

one side (by the editor), and through his naturalist successors on the other, by other writers.

(*c*) The application of Philosophy—

(1) in Educational Theory, by Professor Adams;

(2) in Political Theory, by Dr. R. A. Duff.

The character and contents of the book before us are determined by its place within this series. The author does not profess to give a history of educational theory and makes no pretence of giving a chronological account of all the happenings that mark the process by which our present stage of educational theory has been reached. In fact, historical setting is almost entirely absent, and only great lines of progress are indicated. Prof. Adams points to the two great maximal points in the evolution of educational theory in the past, namely, the fifth century B. C., and the Renaissance, and supports the belief that the present age is the third or strictly scientific stage. In arranging his material he deals with the probabilities of the pre-historic period, and the development of educational theory up to the dawn of the Renaissance; and in later chapters discusses Humanism, Realism, Naturalism, Idealism, Materialism and Atomism in that order. There are three introductory chapters on the nature and scope of educational theory, the data of education, and the historical aspect of educational theory; and a concluding chapter on the educational outlook.

A new book from the pen of Prof. Adams is an event of importance in the educational world. His freshness of statement and originality in point of view create pleasant anticipations. In literary quality the present volume is a worthy successor to his other well-known books. There is the same clearness of exposition, the same catholicity of interest and sanity of judgment, and the labyrinth of educational technicalities is illumined by vivid imagination and ever-ready humour. As might be expected from the author of *Herbartian Psychology applied to Education* (1897) the most convincing section of *The Evolution of Educational Theory* is on Herbart's contribution, though we are surprised to find that he includes it in a chapter on "The Mechanical View." Other sections of the book are extraordinarily suggestive, though often too general. We are disappointed to find no reference to the interpretations given by Bosanquet and Burnet to educational theory in Plato and Aristotle, but no doubt the scope of the book has made such detailed treatment impossible. In justifying his belief that the present is *the* maximal age of educational theory Prof. Adams shows that education has now for the first time an objective standard; that just as there was no science of light till Sir Isaac Newton discovered refrangibility and the constant behaviour of the

colours of the spectrum, and as the science of sound dates from the discovery of an external standard in wave-lengths, so the use in schools of certain of the instruments of experimental psychology, such as the ergograph, the aesthesiometer, the tachistoscope, suggests to the educational theorist that he can now set up an objective standard which will give his investigations the rank of exact science. There is of course ground for debate on this point, but the writer makes a very clear case. If the book is not completely satisfactory it is because it enters on a field of discussion that is completely new. Political Philosophy has already appeared and developed largely : Educational Philosophy, and therefore the History of the Philosophy of Education also, has not yet become a recognisable entity. The reader would be greatly assisted by the addition of a classified bibliography, even though the references at the foot of the page are very full. We look forward to later additions to this series with very great interest.

A Health Reader for Indian Students. By P. C. Wren, M. A., I. E. S. Macmillan and Co. Price Re. 1-8

THIS is a Reader intended for the upper classes of Indian High Schools. The sections of the book deal with the human body, its care, its enemies, its diseases, and its accidents and injuries. The whole is written in simple language, with much clearness and great common-sense. A special feature of the book is its excellent diagrams and illustrations.

A Short History of the British Empire. By G. Anderson, M. A., and E. Marsden, B. A. Macmillan and Co. Price 2*s.*

THIS book, with its numerous illustrations and maps, is written to suit the syllabus laid down by the Government of Bombay for the School Final examination. Mr. Anderson is responsible for the chapters dealing with the History of England, while Mr. Marsden writes those treating of India. The early Histories of England and of India form the introduction. Then follow chapters on the Tudors and the period of greatness of Spain ; the Stuarts and the period of greatness of Holland and France ; the struggle with France and the Hanoverians ; the expansion of the British Empire ; the progress of India under British rule ; and the administration of the British Empire. Religious and sectarian struggles have been wisely omitted throughout. Great stress has been rightly laid on the development of the British Empire. A most noticeable and pleasing feature of the book is its illustrations, especially the reproductions of the portraits of the Mughal Emperors.

A Teacher's Handbook to this History has been written by Mr. Percival Wren, and is recommended to all teachers using the book in class.

An Introduction to Geometry. By E. O. Taylor, B. A., B. SC. Clarendon Press. Price 1*s.* 6*d.*

THIS little work is drawn up to suit Circular 711 of the Board of Education, 1909, and is in two stages: (1) Fundamental ideas dealing with the line, area, volume, solid, surface, etc., directions, parallel lines, sections, angles, quadrant and projections; (2) Primary facts treating of adjacent angles, triangles, parallel lines, and with outdoor observations and experiments.

This little book is excellent in every way and eminently practical, being specially adapted for the purpose in view. There are many suitable exercises, and an appendix showing how simple 'home-made' apparatus can be constructed from inexpensive materials and yet be reliable for actual measurements and observations.

FROM Messrs. MacMillan & Co. we have also received the following:—

Examples in Arithmetic, Part II., taken from the *School Arithmetic* by H. S. Hall, M.A., and F. H. Stevens, M.A., with answers. This excellent work is already well known. *Legends of Gods and Heroes*, by T. S. Morton, M.A., one of the 'Elementary Classics.' This is an introductory reader dealing with Mythology for beginners.

LITERARY NOTES.

RECENT events have directed men's attention to Tripoli; but before the war it was a peculiarly unknown land, in close proximity to Europe, yet scantily affected by European influences. A book lately published by Mr. Grant Richards, *Tripoli the Mysterious*, will help to perpetuate the memory of Tripoli in its state of comparative seclusion. Whatever the issue of the war, Tripoli can never be the same again. Permanent value, therefore, is likely to attach to this account of a world that is passing away. The author is Mabel Loomis Todd, the wife of a distinguished American astronomer, whose visits to the country for the purpose of observing solar eclipses made possible the writing of this book.

THE month of July was marked by the loss of two distinguished names from the literary world. Mr. Andrew Lang was widely known for his extremely varied contributions, which ranged from history to

psychical research, from Greek antiquities to golf. Translator, essayist, biographer, novelist and poet, he had few rivals for versatility. In the effort (by no means unsuccessful) to acclimatise some of the minor forms of "strict verse" in English he often achieved a delicacy of expression comparable to the French of his models. He can hardly be said to have formed a school; yet multitudes have been numbered among his readers. No man of our time could leave a gap in more departments of literature.

Mr. R. W. Barrett Browning commemorated by his very name the fact that he was "the child of the most romantic and also the "most unreservedly happy marriage in the annals of English literature." His own gifts and pursuits were those of the sculptor and painter rather than the man of letters; and though hospitable and genial he lived somewhat aloof from society. But he laid English literature under a lasting debt by the publication of the letters that passed between his parents, and his death severs a link with two of the prominent figures of the Victorian age. By a strange irony he passed away in the year of the Browning centenary.

AN important addition to the literature of archaeology is the three-volume account of *The Excavation of Gezer* published by Mr. John Murray. It is from the pen of Prof. Macalister, who conducted the excavation on behalf of the Palestine Exploration Fund. The results range from records of the Troglodytes, or Cave-dwellers, a neolithic people going back as far as 3000 B.C., to mediaeval times. One item of pathetic interest is the discovery of hundreds of skeletons of new-born infants on the site of the "High Place" of the Semitic city, which all too grimly authenticates the traditional offering of the first-born to Moloch. It is possible, also, that the familiar "jawbone of an ass" wielded by Samson finds its explanation in the use of such an implement, set with teeth of flint, as a reaping-hook. A sickle in a strong man's hands might easily become a lethal weapon.

HOME RULE is by no means the only Irish question at the present day, and hardly a year passes without the publication of important contributions to the historical, literary and artistic study of the country. Among recent works we notice the following—*The Old Irish World*, by Alice Stopford Green (Dublin, Gill and Co.; London, Macmillan and Co.), and *The Life of James, First Duke of Ormonde*, by Lady Burghclere (John Murray). Mrs. Green is concerned chiefly with mediaeval Ireland, and throws considerable light on the social and economic history, so widely separated from the contemporary life of England. By way of the

sea Ireland had from early times maintained a connection both with the far north and with the cities of the Roman Empire; and though never politically subject to Rome she had spontaneously adopted a large measure of the spiritual wealth of the Imperial City. Lady Burghclere's work is a monograph on a statesman whose high-mindedness would be an honour to any country. His career, strenuous and capable as he was, had little of the reward that is counted success; but his personal qualities and his aims place him high in spite of failure. When the ultimate history of Ireland comes to be written, Ormonde will hold his place.

ON the more controversial subject of Home Rule itself, the most notable publication of the last few months is a symposium on *The New Irish Constitution*, issued under the auspices of the Eighty Club, by Hodder and Stoughton, which includes contributions by Lord MacDonnell, Lord Welby, Professors Hobhouse and Pollard, and Lord Dunraven. For those who desire to arrive at a considered judgment on the Bill now before Parliament, this book is as valuable as any.

A WRITER in *The Athenaeum* very properly reproves that distinguished writer on Greek subjects, Mr. R. W. Livingstone, for giving currency in his new book on *The Greek Genius and its Meaning to us* to the time-honoured but baseless calumny that in Plato's *Republic* "marriage was promiscuous" and "men's wives common property." The reviewer adds—"Plato made marriages temporary; he held that a reassortment of young men and women might be advantageous. But each marriage ceremony was as religious and solemn as our own Office. There was nothing to him more odious than any promiscuity among the breeders of the race." Pseudophilosophers and philanderers will probably continue to blaspheme the name of Plato by the implication that he sanctions their abominations. But no one with any pretensions to scholarship should allow himself to be guilty of such a slander.

SCIENCE NOTES.

THE splendid collection of Indian birds and eggs which was presented to the British Museum by the late Mr. A. O. Hume and is now in the Natural History Museum at South Kensington was the most munificent gift of the kind ever made to the Museum. It consists of about 60,000 birds and 20,000 eggs, and contains no fewer than 258 type specimens of species discovered by Mr. Hume or his collectors. Among his principal expeditions in search of birds were those to Sind and the Mekran coast, the Andaman and Nicobar Islands, the Laccadives, and the hill regions of Manipur. After his return to England, he devoted himself to botany, and formed a collection of mounted specimens of British plants, which is now exhibited in the South London Botanical Institute at Norwood.

THE theory that Polaris, the Pole Star, is a variable has been confirmed by Professor Pickering, as the result of the examination of a large number of photographs. The variation is so slight that it cannot be detected by the naked eye or even by a telescope, the change of brightness being scarcely more than a tenth of a magnitude. In 1899 spectroscopic observations showed that there was a variable velocity with a period of nearly four days, indicating that Polaris was probably a double star witha variation in its brightness of the same period.

THE production of chlorophyll in plants has been found to be due to the action of the ultra-violet light of the sun. Professor Stoklasa of Prague investigated this question. He sowed in moist sand in a dark room a number of specimen seeds, and then divided the shoots into three groups, leaving one in the dark room and exposing the others to the sun and to a mercury-vapour lamp respectively. Those left in the dark room soon withered and died. Thoseexposed to the sun developed some chlorophyll but remained more yellow than plants grown from the first in sunlight. Those exposed to the mercury-vapour lamp quickly assumed a bright green colour under the influence of its ultra-violet light. Professor Stoklasa adds that he observed that plants grown in a green house are more sensitive to ultra-violet light than those grown in the open air.

IN the report of the Scottish National Antarctic Expedition, Dr. Rudmose Brown points out that the great problem of Antarctic

botany is the extraordinary poverty of its flora in comparison with that of the Arctic regions. "The Arctic regions support about four hundred species of flowering plants, while the Antarctic regions support but two, and even these can hardly be said to flourish." Associated with this problem is that of the transportation of such species as there are "Most important," says Dr. Brown, "in relation to the possible wind transport of Fuegian species to Antarctica is the discovery by Dr. F. Fritsch of pollen grains of Podocarpus among the algae found in a patch of red snow in the South Orkneys. The nearest land from which these pollen grains could have come is southern South America."

THE latest bulletin from Kodaikanal Observatory gives full details regarding the prominences observed on the sun last year. Mr. Evershed, in summing up the report, says that the prominence activity last year shows a diminution compared with the previous year. The mean profile area was 29 per cent less and the mean frequency 6 per cent less, the mean size of the prominences having diminished more than their mean numbers. These figures show that the prominence activity is to a large extent independent of the spot activity, which fell during 1911 to about one-third its value in 1910. The most interesting prominence recorded during the year was observed on 2nd April. Successive photographs showed that it rose with great rapidity, its speed increasing from about 20 to 50 miles per second. It finally broke up into scattered fragments, one of which attained the enormous height of 272,000 miles above the edge of the sun.

AN interesting book on "The Depths of the Ocean" by Sir John Murray and Dr. Johan Hjort has just been published. Sir John Murray considers that the heaping up of the sea surface near elevated continents, and its consequent lowering far from land, which some observers have declared to be the result of gravitational attraction, has been much exaggerated, and that four hundred feet is the greatest extent of it. Comparing the Atlantic and the Pacific, he shows that the shores of the Pacific shelve much more steeply and suddenly than those of the Atlantic. Altogether the Pacific is deeper than the Atlantic, and the greatest depth yet found, *viz.*, 5,269 fathoms, is in the North Pacific near the island of Guam. This is nearly six miles, or about half a mile more than the height of Mount Everest. The deposits on the floor of the ocean include minerals and even fragments of glazed pottery. But Sir John Murray says there is nothing which gives any colour to Plato's theory of submerged continents in a high state of culture.

RECENT PERIODICAL LITERATURE.

CONTEMPORARY REVIEW.

THE July issue contains few articles likely to be interesting to Indian readers. It opens with an article on *Home Rule* by Lord Courtney of Penwith. Twenty-six years ago Lord Courtney contributed to the *Contemporary* an article on Ireland, and at that time, while he regarded Home Rule, as ultimately more or less inevitable, he had hopes that the policy of one Parliament for Great Britain and Ireland, which he considered the wiser, might still be maintained. He has to confess now that these hopes have not been realised. While the Liberal Party cannot be said to be possessed of the glow and fervour of Mr. Gladstone's belief in Home Rule, it has become more and more committed to it, and on this question it has the new Labour Party in close alliance with it. At the same time Unionism has merged in, and become undistinguishable from, Conservatism. It must, therefore, be taken for granted that in two years at the outside the Home Rule Bill will be passed into law. This being so, the Home Rule Bill must be studied as the settlement of a practical question, and it is from this point of view that Lord Courtney deals with it in the present article. He has no enthusiasm on the subject, he says, but like Lord Morley he realises that in political life we have often to be content with the second best, and that we may be well pleased if we can recognise anything of best in what we have to accept.

Taking first the central scheme of Government proposed by Mr. Asquith, Lord Courtney criticises the mode of election of the House of Commons inasmuch as it perpetuates the present system whereby the majority in each constituency has the power to carry its whole representation. He thinks it may be fairly insisted that the circumstances of Ireland made it peculiarly desirable that her future House of Commons should contain a full and accurate presentment of all the elements of Irish national life. Her past history, he says, her government, her principles of administration have developed a terrible disintegration of the community in classes and sections, separated, jealous, and hostile to, if not irreconcilable with, one another. He is of opinion that a system of proportionate representation should be made an essential part of the Bill and commends the action of the Proportional Representation Society that has been formed in Dublin. This Society has put forward a scheme embodying the best guarantees that the Senate as well as the House of Commons shall be truly representative of Irish opinion, and it has had the wisdom, Lord Courtney says, to take the

schedule of the Government Bill as a base of departure. The conception of the Senate as at first started, he says, is excellent, but the biennial admonition of a quarter of its members by the Irish Prime Minister would rapidly and fatally change its character.

Dealing next with the range of Home Government proposed in the Bill, Lord Courtney says the Bill is but slightly open to criticism as going too far. He does not approve of the transfer of the postal administration to the Irish Government. He is not aware that a separation of Post Offices has ever been an item in the programme of Home Rule, and he thinks the proposed transfer threatens an apparently gratuitous confusion. The Government Bill is open to more serious criticism, Lord Courtney thinks, in respect that it does not go far enough. He does not see why the administration of old age pensions should not be at once transferred to the Irish Government. He also fails to see why the Royal Irish Constabulary should not be at once placed under the new Government. Home Rule being accepted in principle, he would ensure its orderly evolution by giving the future Government power and the responsibility arising from power. On the question of the financial relations between the Imperial and the Irish Parliament, he is strongly of opinion that fiscal autonomy should be the accompaniment of Home Rule. Fiscal autonomy would certainly operate in an unenlightened and reactionary direction, but it is desired, will assuredly be clamoured for, and had better be conceded.

In regard to the difficulties presented by Ulster, more especially the northeast corner of it, Lord Courtney will have nothing to do with the solution which would exclude Ulster from the scope of the Bill. He believes that when Home Rule comes to be dealt with as a practical question, many difficulties which now appear formidable will disappear. Some time must elapse before that stage is reached; and meanwhile much discussion of the whole question is called for. It is doubtful whether the end can be reached, Lord Courtney says, without something like consent that an end to the controversy is necessary.

MR. JOSEPH KING deals with the Franchise and Registration Bill which was read a first time in the House of Commons on 17th June. This Bill, Mr. King says, is first and foremost a *one man one vote* Bill. The demand for such a measure has been persistent for over twenty-five years; and for several reasons, he thinks, it should pass into law this session. It attains in a simple, unobjectionable way the object of the Plural Voting Bill passed by the House of Commons in 1906, but rejected by the House of Lords. It offers an immediate chance to the woman suffrage party to get a decision on their claims from Parlia-

ment. It simplifies and greatly cheapens the machinery which gives the citizen his vote. It must inevitably lead, if passed this session, to a general reform of Parliamentary representation and a redistribution scheme which may be impossible in the life of the present Parliament, if it is deferred till next session. It will put the right to vote on a basis at once democratic, intelligible, and equitable.

DR. DILLON devotes the greater part of his article on *Foreign Affairs* to the war between Italy and Turkey. In spite of the fact that both nations profess to be satisfied with the progress of the war and prepared to go on with it, he is of opinion that the war is coming to an end and that simply for want of money. Turkey in particular is being harassed with the necessity for making extensive preparations in many different places for hostile action which can make itself felt in only one; and the uneasiness arising from this cause is increased by the feeling that Russia is Italy's friend and ally. Italy, too, is feeling the want of money, though her financiers profess to take an optimistic view of the situation. Besides the large direct expenditure on the army and the navy the loss arising from the dislocation of industrial arrangements is very great, and both in the north and the south there is a large amount of unemployment. Of course Turkey is suffering in this way also. The question, therefore, is which of the two nations will come first to the end of its financial resources?

UNDER the title *Catastrophe in Nature* the Rev. Robert Christie deals with a problem which has perplexed the mind of man since he became a thinking being. To the Christian, God is love and love "creation's final law," but to many this seems an impossible creed. What alternatives are there to it? In the end, says Mr. Cristie, there are but two. We may account for the so-called immoralities of nature by saying that God, or whatever principle we may substitute for God, is either below morality or above it; that the Power from which all things proceed is non-moral. But in this case how comes it about that the highest form of existence which this non-moral Power has assumed, on the earth at least, is a moral consciousness which sits in judgment on it and all its works? The other alternative is to conceive of God as super-personal and hence as super-moral. On this theory the sum total of existence is not God and a world but one universal Spirit, or experience, which includes and transcends all our finite experiences. Physical evils are mere illusions of our finite vision, and what are evils for us men may not be evils for God, but may subserve and even

enhance the perfection of His universe. This theory, Mr. Christie says, leads to moral scepticism and intellectual confusion.

Proceeding, therefore, to seek some reconciliation between the Christian faith and the facts that seem to be more or less in conflict with it, Mr. Christie says we must admit that catastrophes in nature are only extreme instances of something that is always with us, and that the possibility of accidents is not accidental Nature is a realm of contingency, or, in more popular language, of mere coincidences. As such it has played a very important part in the development of human personality and in the enrichment of human life. Without this contingency of nature there could be no moral order whatever. With it, however, there is not only the promise of successful achievement but the possibility of failure and suffering. Again nature is a system of elements in unstable equilibrium. For this reason also it plays into the hands of man for the attainments of his ends, though in the lack of balance of nature's forces there is menace to men as well as advantage. Lastly, nature is a system whose parts operate according to certain laws. On this fact all human advance depends, but here again there is a malignant aspect.

Is this ambiguous character of Nature reconcilable with belief in a God who makes all things work together for good? With this question Mr. Christie deals in the concluding paragraphs of his article, and he answers it in the affirmative. We cannot give the details of his argument, but must content ourselves with commending his article to the attention of our readers. Nature at the worst, he says, has been the mighty anvil of the human race, on which man's successive generations have been battered "with the shocks of doom to shape and use."

Swedenborg: the Savant and the Seer, by Sir William Barrett, is an article which will be read with interest by not a few persons in this country. Emanuel Swedenborg, the subject of the article, was born at Upsala in 1688 and died in London in 1772. From his earliest years he was an eager and profound student, who diligently strove to master every branch of knowledge not merely by book work but by practical investigation. He combined the gift of classical scholarship and of abstruse philosophical speculation with an eminently practical and inventive genius. The first two-thirds of his working life were devoted to the pursuit of science and the investigation of almost every aspect of the modern world; and not only did he anticipate some of our present knowledge in physics and cosmology, but he made many important contributions to the sciences of physiology and psychology. In the latter years of his life he gave himself to the higher mission to

which he believed he had been called, namely, to expound the inner or spiritual sense of the Word of God, whether that Word is expressed in the inspired writings or in the evolutionary processes of nature. Here also he anticipated in many ways the most enlightened thought of the present day. All his life he was a man of boundless mental activity and industry, and while in the light of modern Biblical scholarship and of our present scientific knowledge many of his statements cannot now be accepted, both theology and science are under a great debt to him.

MR. J. W. ROBERTSON SCOTT deals with the attempt that is being made to introduce protective tariffs in Holland; Mr. L. Collison Morley writes on *D'Annunzio as a National Poet*; and V. Palen-Kordes gives a brief account of the work that is being accomplished by women deputies in Finland. Other articles are *The Break-up of Landed Estates*, by Mr. Ellis W. Davies; *The Problem before Anglo-Jewry*, by 'Aronides,' and *The Foreign Legion*, by Mr. Reginald D'Arcy Irvine. The Literary supplement includes a short article on *The Troy Chronicles* and the usual reviews of books.

THE NINETEENTH CENTURY.

THE July number of this magazine contains some interesting articles, foremost amongst which is a contribution by Sir Harry Johnston, K. C. B., dealing with the protection of the fauna of India.

It is to be regretted that Sir Harry is not speaking from present personal knowledge of India. He has not visited this country since about 1895 and consequently has had to depend largely upon books, reports and articles in scientific papers published since that date in India, England, and in the United States of America. He begins by giving us a splendid picture of the wealth of animal life that formerly might be seen by a passenger in train or bullock-cart, and enlarges especially upon the wealth of bird life which, he says, far exceeded anything of the kind he has ever seen even in the wildest parts of Africa.

There are amongst us some who plead for the retention of birds and beasts, of plants and trees, because of their beauty or of the intellectual stimulus aroused by their quaintness of form or mystery of origin. Others point out the economic value of many insects, fishes and reptiles, besides that of birds and beasts. Others again desire legislation especially for the protection of birds and fresh water fish and rightly base their arguments upon man's folly in destroying allies in the great battle against the diseases caused by parasitic

worms and protozoa, for example, and against insects, ticks and molluscs, which act as germ carriers in the spread of parasites that not only kill man himself but also destroy animals and plants on which he feeds. It is quite probable that certain diseases in India are due to the destruction of birds which naturally feed on the germ-carrying insects, ticks and molluscs. It seems also still more probable that the recent renewal of the fatal sleeping sickness in Central Africa is due to the destruction of birds which are sought after and shot down by the French, Belgian and Portuguese plumage hunters.

But, to return to India, what has caused the immense devastation wrought in the wonderful mammalian fauna of Northern India and Central Asia? Sir Harry states emphatically that this lamentable state of matters is directly due to the shooting expeditions of British military officers since the date of improved rifles. Not to them alone but also to the stimulus they have given to the passion for big-game shooting, always present in the Muhammadan peoples of India and Central Asia, the present situation may be traced.

Civilian officials seem to be more naturalists by inclination than their military colleagues, and though we are indebted to many military sportsmen for valuable notes on natural history, the really great students of the Indian fauna and flora have, with few exceptions, proceeded from the civil service.

Planters and British merchants generally have been, for the most part, deadly foes to our Indian fauna, often unintentionally so and in a way which is not worthy of blame. Thus even in South India at the present time the tremendous destruction of forest is leading to the extermination of many beautiful birds. This destruction, however, is being done for the sake of planting in place of the forest, rubber trees coffee, tea and other products necessary for man's use; the benefits derived undoubtedly outweighing the losses. Here in this connection Sir Harry wishes the Government to arrange for special forest reservations that shall not be invaded by miners or planters but shall continue to exist as natural breeding grounds for the animals he mentions; in short he pleads for the provision of national parks such as are at present in the United States and in many of our colonies.

Our own idea on this subject is that already there are many reserves (nearly all the wooded areas in the Nilgiris, for example) in existence under Government control which at present serve the purpose. True, the specifications throughout the existing Game Act are those that some English squire, good-naturedly interested in the animal she desired to shoot and eat, and indifferent to the wishes of the zoologist, might have drawn up. But then we are not all zoologists, and officialdom

seems to consider zoology a subject of doubtful value and heterodox nature.

THE second article of importance is entitled *Some Strategic Problems of the Empire* and is written by Major Stewart L. Murray. "National defence is admittedly the first duty of Governments," he says, "and should be the first concern of every patriotic elector." After referring to the obvious deficiencies of the British Territorial system; to the grave import of our recent warning in connection with the Morocco crisis; to the most inadequate consideration which the whole question of Imperial Defence has as yet received from our politicians, Major Murray proceeds to discuss the chief strategic problems of the empire which, he says, are four in number, namely: (1) The Russo-Indian Problem; (2) The Turco-Egyptian and Middle East Problem; (3) The Mastery of the Pacific; and (4) The French Alliance or Balance of Power Problem.

The first of these can only be settled, in the opinion of the writer, by the Empire providing no less than 900,000 men, 200,000 of whom would come from the colonies and the remaining 700,000 could only be raised by conscription in Great Britain, where 150,000 young men would require to serve each year for a period of one year. All details would have to be settled by the Empire in Council.

The second problem is of recent origin, and can only come into existence if Turkey, urged on and backed up by Germany, attacks us in Egypt. If the first problem be faced, then there will be no fear of this second one arising.

The third problem depends upon the Yellow Peril, and the possibility of the Japanese throwing off their alliance with us and threatening Australia and New Zealand, colonies which are at present far too weak to defend themselves. The remedy is to make the British fleet so strong that it can act with effect in distant as well as in home waters; in short an Imperial navy is required. Also very soon there must be a distinct alliance between Britain and the United States for the preservation of the *status quo* in the Pacific, to our mutual advantage and security.

The last problem, that of the French alliance, will be solved, according to Major Murray, when our *entente* with France becomes a real alliance.

OTHER articles are *The Outlook from Australia*, by the Hon. James A. Hogue; *Political Sovereignty in China*, by Mr. R. F. Johnston; *Where Women sit in Parliament*, by Miss Edith Sellers; and *Olympic Athletes*, by Mr. E. B. Osborn.

THE FORTNIGHTLY REVIEW.

THERE is much in the July issue of this Review to recreate the European political situation that followed the French Revolution. The opening article is on *The Coming of Bonaparte*, by the Right Hon. the Earl of Roseberry, K. G., K. T.; there is another on *Napoleon and Mlle. Montausier*, by Mr. Francis Gribble; another on the *Centenary of the Battle of Salamanca*, including two long letters describing the operations from the point of view of one of the youngest officers of the victorious army, Second Lieutenant Frederic Munro; and, perhaps more important than any in this group, an article on *Rousseau in England in the Nineteenth Century*, by Edmund Gosse, C. B. This last is an English translation of an address delivered in French before the *Société Jean Jacques Rousseau* at Geneva on June 28th, 1912, the bicentenary of the birth of that remarkable writer. When we remember that his centenary was held in the year in which Napoleon marched to catastrophe at Moscow and that little or no effort was then made to estimate the influence of his life and writings, not merely on political theory and practice, but upon English letters as a whole, we welcome the more gladly this opportunity of going back over the wide field of English criticism on Rousseau's influence under the guidance of such an authority as Sir Edmund Gosse.

ATTENTION is drawn to the books by Mrs. Frederika Macdonald especially to her *New Criticism of Jean Jacques Rousseau* (1906), as marking a needed revival of discussion on a subject hitherto grossly neglected by English critics. Rousseau's sympathetic critics in England have been very few. Burke, on his *Reflections on the Revolution in France* (1790), is inclined to look upon his political paradoxes with tolerance as the utterances of an "eccentric observer of human nature," whereas in his *Letter to a Member of the National Assembly* (1791), in the reaction of terror brought about by the advanced stages of the Revolution, he solemnly declares that "the writings of Rousseau lead directly to shameful evil." These attacks of Burke were not accepted tamely by the Whigs, of whom Sir James Mackintosh, the ablest defender, ranks him by the side of Locke and Franklin as one "who unshackled and emancipated the human mind."

The enthusiasm of the early Romantic poets for Rousseau gave place to the disgust expressed by Coleridge in the pages of *The Friend* (1809-10): "Rousseau, the dreamer of love-sick tales, and the spinner of speculative cobwebs; . . . the teacher of stoic pride in his principles, yet the victim of morbid vanity in his feelings and conduct.

After the publication of the *Correspondence* of Grimm, the subject of Rousseau is revived, and, as we might expect, Hazlitt in his short monograph *On the character of Rousseau* (1816) produces an estimate unequalled for sympathy and insight till the work of John Morley nearly sixty years after. But the decline of Rousseau in English favour is not arrested. In 1800 he was regarded even by his enemies as the most enchanting of writers, but by 1835 he was treated as despicable, hardly to be quoted by decent people and not to be read save in secret. At the middle of the century, however, we find a change. George Eliot writes privately to a friend in 1849 that " Rousseau's genius has sent that electric thrill through my intellectual and moral frame which has awakened me to new perceptions." More remarkable still is the fact brought to light by Mr. Cook's recently published *Life of Ruskin* that without Rousseau there would never have been Ruskin. In *Praeterita* the life-long debt is openly acknowledged, and Sir Edmund Gosse is of opinion that this impact of Rousseau upon Ruskin " marks the main influence of the Genevese writer's genius upon English literature in the nineteenth century." Mr. Morley's brilliant monograph of 1873, though based on imperfect material in Mme d'Epinay's *Mémoires*, did not receive the attention it deserved. and it is well that the bicentenary celebrations have given an opportunity to Sir Edmund Gosse to review the whole subject.

THE remaining articles in this issue are nearly all concerned with modern politics : *Lord Kitchener in Egypt*, by Sir George Arthur, Bart. ; *Lord Hugh Cecil on Conservatism*, by Arthur A. Bauman ; *Labour and Socialism*, by Benjamin Taylor ; *Imperial and Foreign Relations*, by Archibald Hurd ; and *The Great Republic of China*, by Robert Machray. The last of these has perhaps more interest at the moment than any of the others, because public attention is drawn to the policy of the Republican government in its present difficulties.

CHINA has long been the land of rebellions and risings, and it is hardly to be expected that the novel Republican form of Government, however well constructed, intentioned or conducted, wlll escape altogether from internal attacks. The idea of a Republic is a comparatively recent importation into China There was no word for it in the Chinese language till the reformers coined one by putting together the words for self and government. However, we are now removed from the Revolution by a sufficient space of time to allow us to review the whole course of the movement from Monarchy to Republic in its natural stages. Robert Machray has done this for us. We are not

concerned with the history, but with the inference he draws from his review as to the future of the Republic. His forecast is cautious: "It may very well be the case that as the revolution has been so largely military, and parts of the army need careful handling, as the recent riots in Pekin showed, the Republican Government will assume something of a distinctively military character, and Yuan Shih-kai, as its head, be in a position not very different from that of a military dictator, as Diaz was in Mexico. The Republic will of course have its troubles, and serious ones enough to face, but the balance of probabilities certainly suggests its lasting awhile." On the other hand when we turn to the *Edinburgh Review* for the same month we find another writer, Mr. J. O. P. Bland, by no means inclined to such an optimistic conclusion: "In forecasting the probable outcome of the present phase of disorganisation, the question which immediately presents itself, therefore, is: What are the prospects of Young China's evolving an effective and acceptable administration under the Republic before the dangerous elements of the community have thrown off the last remnants of control? For myself, remembering the ancestry and genesis of Young China, being personally acquainted with many of the leading spirits, having followed its opinions and activities in every province from the beginning of the present revolution, I am compelled to the conviction that salvation from this quarter is impossible, not only because Young China itself is unregenerate and undisciplined, but because its ideals and prospects of government involve the creation of a new social structure, utterly unsuited to the character and tradition of the race; because it is contrary to all experience that a people cut off from its deep-rooted beliefs and habits should develop and retain a vigorous national consciousness."

COLLEGE NOTES.

It was with no small pleasure that friends and former students of the College noticed, in a telegram of Reuter's early in July, the name of Rev. J. M. Russell mentioned among the chief speakers at the Congress of the Universities of the Empire held at London. Apart from the high honour involved in taking part in the deliberations of an assembly of such comprehensive and far-reaching significance, the news furnished gratifying evidence of Dr. Russell's returning health. The subject on which he spoke was, "The Problem of Universities in the East in regard to their influence on Character and Moral Ideals." This was discussed at a session of the Congress over which the Right Hon.

A. J. Balfour, Chancellor of the University of Edinburgh, presided. The subject was introduced by Sir Frederick Lugard, Chancellor of the University of Hong Kong, and Dr. J. C. R. Ewing, Vice-Chancellor of the Punjab University; and amongst the invited speakers were Sir Theodore Morrison, Sir Thomas Raleigh, and Dr. J. M. Russell. We give the speech Dr. Russell delivered on the occasion :

"The distinctive features of this problem in India are due to the variety of religious belief and practice that is to be found in that land and, within the Hindu community, to the influence of caste. These differences tend to create antagonisms which restrict and pervert the free play of those social instincts with which morality is so largely concerned. Caste goes so far in this direction that for all social purposes it confines sections of the commun ty within what we may call 'water-tight compartments,' if it be remembered that these compartments are so graded that the Brahmin claims and secures precedence over all others and a certain religious reverence from all. The lines of separation in the Indian community stand out the more sharply because of the absence in India of any dominating and unifying sentiments, such as the feeling of nationality, which can evoke devotion and self-sacrifice for the well-being of the community in general.

"Have our Universities in India done anything to soften or to modify these antagonisms, and to break down the barriers which religious and race prejudice have reared and which superstition has so carefully buttressed? And have they at the same time done anything to create a moral ideal which is raising the people to a higher plane and leading the community forward in the path of moral progress? It will, I think, be freely admitted that higher education as represented by the Universities has succeeded in securing a wider toleration between religions than was to be found formerly, and has done much to overthrow the barriers that separate caste from caste. Certainly it is the case that education has assisted in effecting the modification or even the discontinuance of many social and religious practices which the community concerned has come to recognise as abuses worthy of condemnation. While this is so, our Universities have passed through a phase—perhaps they have not yet left it quite behind—a phase in which there has been serious danger lest what may be described as group or caste selfishness and intolerance should be replaced by something more pernicious, viz., the crudest form of a cold, calculating individual selfishness. Established as our Indian Universities were in the late fifties, they did not fail to bring from the West some at least of the features of the gradgrind scheme and theory of education. The imparting of knowledge in the shape of facts was regarded as the main

function of a University, while there was a disregard for, if not the suppression of, all sentiment that would quicken the mind and will of the student to higher issues, together with the encouragement of a hard and dry utilitarianism. Not that all the Colleges of all the five Universities were brought under the heel of such a soul-destroying theory, but unquestionably it was difficult for any of them to escape altogether from the tyranny of the system.

"As I have indicated, however, I believe this phase of our University education is passing away. There is now more prevalent a serious effort to train the student rather than to cram his mind; he is being led to have regard for something more than his individual interest; he is being taught that he has duties towards his college and his fellow-students, and that in the life in the greater world that awaits him there will be much expected of him. In other words, he is to become an intelligent, enlightened man, and not a mere machine. With your permission, Sir, I should like to submit some first-hand evidence of this fact.

"In the Madras Christian College, with which I have been connected for the last 25 years, we have 800 undergraduates belonging to the Arts Faculty of the University; of these, 60 per cent are Brahmins, 25 per cent are non-Brahmin Hindus, 12 per cent are Christians, and 3 per cent are Mohammedans. You have there, in that College, the free mingling of castes, religions and races, all receiving equal treatment and all engaged in the various activities of college life in a spirit of healthy rivalry. All the students have abundant opportunity for cooperation andfor the give-and-take of a social community in their hostel life, in the literary and scientific societies of the college, in their clubs for field-games, and in the reading circles which are organised. More than that, they are encouraged to look beyond the bounds of the college to the community at large, and with this in view they have organised themselves into a College Brotherhood, which undertakes such beneficent work as the visitation of the sick in the city hospitals; they inquire into the social evils of a great city, particularly an oriental city, such an evil, *e. g.*, as mendicancy; and they maintain at their own cost, and ordinarily with themselves as teachers, a night school for the street waifs of the part of the city where the College buildings are situated. All these activities have been in operation for some years, most of them for very many years in the College to which I refer' and I am glad to say that at least some of these organised activities are to be found in other Colleges of the University of Madras.

"I know it can be said that you may have all the organisation of

college societies, clubs and hostels, and yet all may be soulless and uninspired by any moral ideal; that indeed some of these institutions may be so perverted as to subserve the most objectionable, if not the basest, ends. Unfortunately, this is too true; and therefore it is that all these organisations require the most watchful oversight and guidance on the part of college authorities. And it is just here, as I believe, that we must find the key to the problem we are considering. All that may be done will prove ineffectual, unless the teaching staff and all the college authorities are men of character, themselves actuated by moral ideals. The mere inculcation of moral truths will not suffice. As we by the Chancellor of London University, Lord Roseberry, were reminded yesterday, 'You cannot have a class of character or a class of morals;' but we can have the association of men of character with the plastic, impressionable, young student. The Oriental is peculiarly responsive to personal influence and to personal example. He needs must love the highest when he sees it, but he requires to see it—it must be put before him in the concrete: and if he is brought into contact with men who show a sense of responsibility; with men who by their conduct show themselve to be disinterested and sympathetic, and especially if these qualities are combined with some measure of self-sacrifice, the Oriental will be found to entertain an appreciation of them so high that it cannot fail—and it does not fail—to evoke something at least of an imitation of them in himself.

"Ours, I may be permitted to say, and I would say it in all humility, is a vastly more arduous task than that lying before the Universities of the West, whose work is amongst the youth of British blood. You have but to be true to a tradition handed down to you through the centuries, and you are surrounded by a multitude of helpful collateral agencies in pursuing your task. We, on the other hand, are seeking to implant in alien races a new spirit, and to lead them to adopt a standard of life and conduct to the acceptance of which many of the institutions and practices of their age-worn civilisation cannot but offer at the least a passive resistance that may well seem sometimes to be immovable. But character and moral ideals should not be one for the West and another for the East. There are qualities and ideals which must become the common possession of all mankind.

"I trust it may not be thought that I become too personal or special if in concluding I say that the College with which I am connected has all along, through the seventy years of its existence, endeavoured both by its teaching and its example to set forth the ethical conception of that Prophet of Nazareth whose name it bears; and we look for the day when in India, as in this ancient Christian land, the practice of

that ethic and the realisation of that moral ideal, will be reinforced and inspired by a religious belief founded on Eternal Truth."

THE feeling of solidarity existing among former students of the College is sometimes pleasingly attested by the satisfaction manifested when any of them attains a conspicuous position in his professional career. Mr. L. A. Govinda Raghava Aiyar has been appointed Government Pleader in place of Mr. J. L. Rosario, who will act as Advocate-General till the arrival from England of the permanent incumbent. The above-named gentlemen are both "old boys" of the Christian College; both have presided at College Day celebrations. That they have obtained the highest offices open to members of the Bar is a matter for legitimate congratulation, though one could wish that their appointments were of a less temporary character. Mr. Govinda Raghava Aiyar is sufficiently well-known to our readers, both as a loyal friend of the College and as a public man who has always thrown the weight of his influence on the side of orderly progress. Mr. Rosario is one of the earliest graduates of the College. He took the B. A. degree in 1869 and the B. L. in 1870. "Quiet by demeanour and unruffled in temper, he is about the least loquacious of the lawyers of Madras," writes an admiring friend in the Madras Times. "He won his spurs in the mofussil, and at a convenient opportunity joined the Madras Bar, where he has ever since been one of the leading practitioners. Of an unassuming, quiet temperament, he has never been given to loudness, either in argument or from anger. It has long been a puzzle to his legal friends that he should succeed in arguing even complicated cases in a manner that is the opposite of the 'thundering' advocate." The credit of recognising the merit of a man so utterly lacking in the art of self-advertisement belongs to Lord Carmichael, who, it is said, passing over a number of applicants, offered unasked the post of Government pleader to Mr. Rosario, an illustration of the truth that worth speaks louder than words.

O. KANDASWAMI CHETTY.

METHODIST PUBLISHING HOUSE, MOUNT ROAD, MADRAS.